

**Strengthening Families
in the Korean/Asian Immigrant Community**

White Paper Submitted by

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Strengthening Families in the Korean/Asian Immigrant Community

“Life is the most precious thing that God has given you and you have the responsibility to preserve your life and your liberty” (one Korean victim)

I. INTRODUCTION & EXECUTIVE SUMMARY

Purpose of the White Paper

This white paper on “Strengthening Families in the Korean/Asian Immigrant Community” has been prepared for the Women’s Bureau, U.S. Department of Labor in support of Secretary of Labor Elaine Chao’s goals for a secure workforce, a prepared workforce, and a competitive workforce. Prior research indicates that domestic violence impacts a victim’s ability to seek and retain employment. This study was commissioned by the Women’s Bureau to examine the incidence and impact of domestic violence within a particular community -- the Korean/Asian immigrant community -- and the role of faith-based and service organizations in responding to such violence. This report makes recommendations on how to provide professional assistance and training about domestic violence to pastors and churches, offers suggestions on making additional resources available to the community at large, and recommends the need for further data.

Executive Summary

Domestic violence is a prevalent problem in the United States and has devastating consequences on the family. In particular, there is growing evidence to support that, among Asian American women, Korean American women and their families are especially impacted by domestic violence. For example, in the City of Los Angeles in 2001, among Asians, Koreans had the highest rate of prosecution for domestic violence by the City Attorney’s Office. Although there are resources available in the mainstream community to assist victims, for various reasons that will be presented in this paper, these services are not reaching Korean victims and their children. In addition, there are a very limited number of centers that provide services catering to Korean victims and their children. At best, it is a hodge-podge of relatively recent programs that are providing services that are needed but poorly funded.

One of the reasons these services are not reaching Korean American victims is that mainstream service centers lack the cultural sensitivity and the knowledge to reach out to and assist Korean victims. Cultural beliefs that are commonly

accepted by the Korean community and imposed upon victims and the stigma associated with domestic violence within the community also help to explain the lack of resources available to Korean victims. Thus, there needs to be an effective intermediary that can provide the necessary outreach in the Korean community to connect the needed resources to the victims. Based upon the influence and reach of Korean American churches (About 75 percent of Koreans in North America are church affiliated¹), pastors and churches are in a strategic position to bridge this gap and provide needed assistance to victims. Unfortunately, pastors and churches are also deeply embedded in the Korean patriarchal culture.² Consequently, their spiritual beliefs can be biased towards supporting the suffering and submissive role of women. In addition, they are poorly equipped and trained in the area of domestic violence laws, counseling services and resources. As a result, in many ways, the pastors and churches inadvertently and directly discourage victims from seeking safety and keep them from getting the assistance they need.

To assist Korean American victims, there needs to be a major community education effort that will encourage victims to come forth and seek assistance, discourage the tendency by the community to blame the victim, and encourage zero tolerance by the community for domestic violence. To carry out this plan, there needs to be a collaborative effort among the Korean American faith-based community, which has influence over and access to the Korean American community; the community centers and experts, who have the expertise and resources to assist victims; and the Korean ethnic media, which has a pervasive presence in the Korean American community.

Unfortunately, to date, there has not been much effort or success in bringing the three parties together. In particular, the church, which plays a critical role in the community, has not been active in any major community initiatives dealing with domestic violence. Differences in perspective, lack of understanding of the priorities of one another's institutions, and lack of established relationships with one another explain why there has not been an active partnership between the church community and domestic violence agencies. Without addressing those differences, it would be difficult to bring about any transformational change in the community, and victims will continue to suffer.

In this paper, some promising models of current grassroots efforts will be presented; however, a missing element in these models is an intermediary who can create the platform where all three partners can work together without compromising the integrity of who they are. In order for this intermediary to be effective, this intermediary needs to already understand and have the trust of the three communities, particularly the church community. Only in this context, can all three partners be able to participate fully and work together to address this significant societal challenge.

¹ *Church Planting Group Website*, "Working With Koreans," (accessed July 25 2003); available from <www.churchplantingvillage.net/peoplegroups/asian/korean/mission_overview.asp>

² It is important to note that patriarchal cultures are not limited to Korean culture.

II. METHODOLOGY

The original plan of study was to survey 20 pastors, interview 5 pastors for in-depth understanding, interview five agencies involved in providing services to Korean/Asian immigrant domestic violence victims in three major metropolitan areas, and interview five domestic violence victims; however, as interviews and surveys were pursued in the field, some modifications were made in consultation with the Women's Bureau.

Because many pastors are first generation immigrants and are not comfortable responding to surveys in English and because of the difficulty the researcher experienced in having pastors actually return the surveys sent to them, the Women's Bureau approved a change in approach, namely for the researcher to contact pastors directly and conduct more in depth interviews with them instead of surveying them. In the process of conducting in depth interviews, an attempt was made to target key pastors who are influential within the Korean-American community.

As expected, in seeking interviews with victims, the researcher encountered much difficulty in soliciting victims to agree to an interview. One alternative was to seek the assistance of agencies and pastors who assisted victims; however, the researcher found that agencies were not that cooperative, and the three agencies that did agree to ask the victims if they wished to participate in this study had minimal success. After many attempts, the researcher succeeded in enlisting personal friends and received assistance and cooperation from a pastor who runs a shelter.

The researcher succeeded in interviewing 13 churches and pastors in two states (California and Virginia) and the District of Columbia, 12 agencies and 14 persons providing services to victims in four states (California, New York, Virginia, and Washington), and two victims. Seven other victims were interviewed by centers providing services to victims. The victims interviewed were in California and Virginia. Altogether, responses related to 9 victims were received.

Most interviews lasted between 45 minutes and an hour and a half. They were conducted face-to-face, by phone, and some, through e-mail after initial contact and introduction via phone. Data were collected over a six- month period from October 2002 through February 2003. Appendices A, B and C contain the names, affiliations, and locations of those interviewed.

In addition to direct interviews and surveys, secondary research materials were also used and are presented in this report.

III. PREVALENCE OF DOMESTIC VIOLENCE IN THE UNITED STATES AND ITS IMPACT ON WOMEN AND FAMILIES

Domestic violence is a prevalent problem in the U.S. that occurs among all races, ethnicities, ages, cultural groups, religions, and at all income levels. It has a devastating impact on families, children, and the economy. It can take the form of verbal, emotional, and/or physical abuse, which may include social isolation, financial control, and sexual violence. Many theories—including family dysfunction, inadequate communication skills, provocation by women, stress, chemical dependency, lack of spirituality, and economic hardship—have been used to explain why some men use violence against their partners. While many of these factors may be associated with battering of women, they are not the causes. According to the National Coalition Against Domestic Violence, domestic violence occurs because it is an effective method for gaining and keeping control over another person and the batterer usually does not suffer adverse consequences as a result of the behavior.³

Domestic violence endangers lives. In 2001, nearly a third of all female murder victims were slain by a husband or boyfriend.⁴ According to the American Medical Association, 22-35% of all women seeking medical treatment in emergency rooms are victims of spousal/partner abuse.⁵ According to the U.S. Department of Justice, nonfatal intimate partner violence in the United States made up 20 percent of violent crimes against women in 2001 and three percent of violent crimes against men. During 2001, there were 588,490 nonfatal violent crimes by intimate partners against women and 103,220 violent crimes by intimate partners against men.⁶

Domestic violence breaks down the infrastructure and safety of the home and in turn may breed a cycle of violence.⁷ In a 2001 survey of 27 major cities by the U.S. Conference of Mayors, domestic violence was identified as the primary cause of

³ *National Coalition Against Domestic Violence Website*, “Why Do Men Batter Women?” (accessed July 15 2003); available from <<http://www.ncadv.org/problem/what.htm>>.

⁴ “Crime in the United States, 2001,” press release, U.S. Department of Justice, Federal Bureau of Investigation, (October 28, 2002).

⁵ Randall, T., “Domestic Violence Intervention Calls for More than Treating Injuries,” *Journal of the American Medical Association*, Volume 264, no. 8 (1990): 939

⁶ *United States, Bureau of Justice Statistics Website*, “Intimate Partner Violence, 1993-2001” (accessed July 28 2003); available at <<http://www.ojp.gov/bjs/pub/press/ipv01pr.htm>>.

⁷ The term “Cycle of violence” is often used to describe two different things in the context of domestic violence. One theory of domestic violence relationship posits that the violence within the relationship is cyclical. There is a tension building phase, an explosion of violence and then a honeymoon period in which the batterer tries to become the perfect partner and apologizes profusely for his violence. Then the tension begins building again and the cycle repeats itself. The other use of the term “cycle of violence” is in discussing how children of violent homes may learn the behavior and repeat the pattern as adults, thus perpetuating an intergenerational cycle of violence. The second definition is used in this context paper.

homelessness by eight cities—Burlington, Denver, New Orleans, Philadelphia, Phoenix, Portland, San Antonio, and St. Louis.⁸ Although children affected by violence do not necessarily grow up to repeat the type of abuse they experienced, studies document a strong connection between victimization in childhood and later involvement in some form of interpersonal violence, including family violence.⁹ Each year, over 3.3 million children witness their mother or female caretaker being abused.¹⁰ In a national survey of over 6,000 American families, 50% of the men who assaulted their wives also abused their children.¹¹ According to the Report of the American Psychological Association Presidential Task Force on Violence and the Family, as many as 40 to 60 percent of men who abuse women also abuse children.¹² The report also states, “Witnessing excessive fighting in the home... puts children at greater risk for becoming victims of violence or participating in violence later on.”¹³ According to another study, men who have witnessed their parents’ domestic violence are three times more likely to abuse their own wives than children of nonviolent parents, with the sons of the most violent parents being 1000 times more likely to become wife beaters.¹⁴ In addition, children who have been abused themselves are at risk to abuse their parents and grandparents, according to the report by the American Psychological Association Presidential Task Force on Violence and the Family.¹⁵ The report indicates that the “likelihood of marital violence increases when one partner had experienced physical abuse and observed violence between the parents.”¹⁶ A study in one city also found that sixty-three percent of all males between 11 and 20 doing time for homicide killed their mother’s batterer.¹⁷ Another study—a comparison of delinquent and non-delinquent youth—found that a history of family violence or abuse is the most significant difference between the two groups of youths.¹⁸

⁸ Lowe, Eugene T., *The United States Conference of Mayors, A Status Report on Hunger and Homelessness in America’s Cities 2001* (December 2001).

⁹ American Psychological Association, *Violence and the Family: Report of the American Psychological Association Presidential Task Force on Violence and the Family* (1996), 21.

¹⁰ *Ibid.*, 11

¹¹ Straus, M.A. & Gelles, R.J. (eds.), *Physical Violence in American Families*, (New Brunswick, NJ: Transaction Publishers, 1990).

¹² American Psychological Association, *Violence and the Family: Report of the American Psychological Association Presidential Task Force on Violence and the Family* (1996), 80.

¹³ *Ibid.*

¹⁴ Straus, M.A., Gelles, R. J. & Steinmetz, S., *Behind Closed Doors: Violence in American Families* (Doubleday, NY: Anchor, 1980).

¹⁵ American Psychological Association, *Violence and the Family: Report of the American Psychological Association Presidential Task Force on Violence and the Family* (1996).

¹⁶ American Psychological Association, *Violence and the Family: Report of the American Psychological Association Presidential Task Force on Violence and the Family* (1996).

¹⁷ Illinois Department of Public Health, *Partner Abuse in Illinois: Knowing the Facts and Breaking the Cycle* (1996), Report to the General Assembly.

¹⁸ Miller, G, “Violence By and Against America’s Children,” *Journal of Juvenile Justice Digest*, XVII, no. 12 (1989): 6

¹⁹ “CDC Reports the Health-Related Costs of Intimate Partner Violence Against Women Exceeds \$5.8 Billion Each Year in the United States,” (April 28, 2003), press release, Centers for Disease Control and Prevention,

Domestic violence has a costly economic impact. A more recent report study by the Centers for Disease Control and Prevention (CDC) reports that health-related costs by intimate partners exceed \$5.8 billion each year. Of this total, nearly \$4.1 billion are for direct medical and mental health care services, and productivity losses account for nearly \$1.8 billion.¹⁹

There are many ways in which abusers directly interfere with women's attempts to study or work. These include destruction of homework assignments; keeping women up all night with arguments before key tests or job interviews; turning off alarm clocks; destroying clothing; inflicting visible facial injuries before job interviews; deliberately disabling the family car; threatening to kidnap the children from child care centers; failing to show up as promised for child care or transportation; and in person harassment on the job.²⁰

According to a study sponsored by The Body Shop, In a New York study of 50 battered women, 75% said they had been harassed by the batterer while they were at work, 50% reported missing an average of three days per month, and 44% lost at least one job for reasons directly related to the abuse women who are victims of domestic violence have a harder time keeping their jobs and advancing in their careers.²¹ The study found that, among women who experienced some form of domestic violence, 40% had to arrive late to work and 34% had been forced to miss work altogether. Additionally, 20% of the domestic violence victims had difficulty keeping a job, while 23% attributed problems advancing in their career to their abuse.

There is also a close correlation between domestic violence and receipt of welfare assistance. A substantial proportion of women on welfare experience domestic violence in their lifetimes. Research by Raphael and Tolman found prevalence rates of lifetime domestic violence between 34% and 65%, with most rates in the 50-60% range. Recent or current rates of physical abuse There are many ways in which abusers directly interfere with women's attempts to study or work. These include destruction of homework assignments; keeping women up all night with arguments before key tests or job interviews; turning off alarm clocks; destroying clothing; inflicting visible facial injuries before job interviews; deliberately disabling the family car; threatening to kidnap the children from child care centers; failing to show up as promised for child care or transportation; and in person harassment on the job.ⁱⁱ

In addition to being violated by their intimate partners, victims of domestic violence -- especially women In addition, there is a disparity of in the penalties - six-This is compared toality and the fairness of the criminal justice system.

Despite the prevalence of violence against women in the area of domestic violence, 90% of all family violence defendants are never prosecuted and one-third of the cases that would be considered felonies if committed by strangers are

²⁰ Tolman, R. and Raphael, J., "A Review of Research on Welfare and Domestic Violence," *Journal of Social Issues*, 56(4), pp. 655-682. (2000).

filed as misdemeanors.ⁱⁱⁱ In addition, there is a disparity of penalties given between male and female homicide defendants. Although women charged in the death of a mate have the least extensive criminal records of any people convicted, they often face higher penalties than men who kill their mates. FBI statistics indicate that fewer men are charged with first-or second-degree murder for killing an intimate partner in comparison to women who kill an intimate partner. Women convicted of these killings are frequently sentenced to a longer prison terms than are men.^{iv} According to the National Clearinghouse for the Defense of Battered Women, abusive men who kill their partners serve an average of two-to-six year prison terms.^v This is comparison to women who have longer sentence terms. The women testifying before the Committee on Domestic Violence and Incarcerated Women averaged sentences of 15 years.^{vi} The extremely long sentences of women compared to those of men raises questions of the fairness of the criminal justice system.

As shocking as these statistics on domestic violence are, “the numbers still don’t reflect all those who are being abused yet fail to come forward,” according to the

Report of the American Psychological Association’s Presidential Task Force on Violence and the Family. According to the Report, women and children from families of color and outside the mainstream culture are especially unlikely to report abuse. This information is even more compelling when there is evidence to indicate that immigrant women, many of whom are women of color, are more likely to have higher incidences of abuse. According to one report from the *Family Law Quarterly*, “A battered woman who is not a legal resident, or whose immigration status depends on her partner, is isolated by cultural dynamics which may prevent her from leaving her husband or seeking assistance from the legal system. These factors contribute to the higher incidence of abuse among immigrant women.”²²

As long as such abuse continues and goes unreported, un-researched, and unaddressed, and unprosecuted, particularly awithin immigrant communities, the cycle of abuse and its devastating consequences will continue. According to the American Psychological Association, “More needs to be known about the multiple social and cultural contexts in which family violence takes place. The experiences of families outside the White, middle-class culture in the United States are greatly understudied. This fact is especially true of the experiences of minority and immigrant families, rural families, homeless families, and lesbian and gay families, as well as the experiences of the elderly and people with disabilities in families. In the majority of studies, researchers fail to analyze data by race, ethnicity, age, class, socioeconomic level, sexual orientation, urban or rural residence, disability, and other key factors (such as immigrant status or homelessness) that reflect the diversity within American society. Many

²² Orloff et al., “With No Place to Turn: Improving Advocacy for Battered Immigrant Women”, *Family Law Quarterly*, Vol. 29, no. 2, 313 (Summer 1995)

²³ American Psychological Association, *Violence and the Family: Report of the American Psychological Association Presidential Task Force on Violence and the Family* (1996), 15

researchers who attempt to take diversity into account fail to use representative samples across diverse groups or within groups."²³ This report is an attempt to research one immigrant community and its challenges with domestic violence and propose some alternatives to start addressing this societal problem.

IV. FINDINGS

A. EXISTENCE OF VIOLENCE IN THE KOREAN/ASIAN AMERICAN IMMIGRANT COMMUNITY

Although there has not been a comprehensive national study of domestic violence in the Korean-American/Asian-American immigrant community, there are many indicationssmaller, localized studies suggest that among Asian Americans, Korean-Americans are especially impacted by domestic violence. Such evidence exists in spite of the fact that some studies indicate that Korean Americans are one of the most reluctant groups among Asian Americans to come forward and report domestic violence.²⁴ As an

For example, according to the Los Angeles County Commission on the Status of Women, Korean American women constituted the highest number of domestic violence cases of all Asian/ Pacific Islanders in the Los Angeles County.^{25 vii} Moreover, according to the Los Angeles City Attorney's office, in 2001, Korean Americans constituted 80% of Asian cases that came in that arewere related to domestic violence.^{viii 26} Other statistics indicate that Korean women constitute the largest group amongof Asian women who seek out family and domestic violence counseling centers in the Los Angeles area.^{ix 27} Although the numbers can vary in any given time period, the researcher's direct interview with one of the service agencies that serve Asian Americans indicated that Koreans made up 20% of the clients in their transitional shelter and 60% of the clients in their emergency shelter during the past year. According to both *Korea Times**Korea Times* and *Korea Central Daily*, two leading publications in the Korean community, the Korean American Family Service Center of Los Angeles reported logging over 138 cases related to domestic violence in the first six months of 2002. This represents over 25.5% of all their cases.²⁸ In another article by Korea Central Daily*Korea Central Daily*, the Orange County Korean Counseling Center reported that over 40% of their 1,341 cases in 2002 were related to couples having problems. Specifically, domestic violence represented 13% of all the cases they handled in 2002.²⁹

In addition to such cases and reports, there are other findings and studies that indicate the prevalence of domestic violence in the Korean American community. In one study, Korean Americans were asked if they knew someone who was being

²⁴ Yoshioka MR and Dang Q, *Asian Family Violence Report: A Study of the Cambodian, Chinese, Korean, South Asian, and Vietnamese Communities in Massachusetts* (Boston, MA: Asian Task Force Against Domestic Violence, Inc., 2000); available from <www.atask.org>.

²⁵ Korean American Family Service Center, "The Advanced Community Empowerment Project Proposal", (Los Angeles, CA: 2000).

abused, and the resulting responses again support that domestic violence is prevalent in Korean American society. In a 2000 survey of a sample of 214 Korean women and 121 Korean men in the San Francisco Bay area conducted by Shimtuh, a project serving Korean women in crisis, over 42% of the respondents indicated they knew of a Korean woman who experienced physical violence at the hands of a husband or boyfriend. Another 50% of the respondents indicated that they knew someone who suffered regular emotional abuse.³⁰ In addition, when the pastors interviewed were asked for their thoughts on in the researcher's interviews with pastors, when asked about their thoughts **about** the existence of domestic violence in the Korean American community, many estimated figures in the range of 10% to 30%.

In another study involving face-to-face interviews with a sample of 150 Korean women living in Chicago in 1986, 60% reported experiencing physical abuse by an intimate partner sometime in their lives and 36.7% reported sexual violence by an intimate partner sometime in their lives.¹⁹³¹

In a 1993 study, 256 Korean men were randomly selected from households in Chicago and in Queens and were asked directly about acts of violence they committed in the same year. Eighteen percent of the respondents admitted committing at least one of the following acts of physical violence within the past year: throwing something, pushing, grabbing, shoving or slapping their wife. and Six percent of the men committed "severe violence" such as kicking, biting, hitting with a fist, threatening with a gun or knife, shooting, or stabbing.³²

Other evidence also provides support for the existence of domestic violence in work settings. In many cases, Korean women work with their spouses in the family business. According to the U.S. Census Report, Koreans have the highest number of sole proprietorship businesses of any ethnic group.³³ It is not uncommon for the woman to be actually running the business and providing the financial stability while the husband is out in the community in a leadership position. Two of the interviewed victims worked with their spouse. In an interview with one of the pastors, he mentioned that there are additional pressures when couples are forced to work with each other. When things do not work out, couples end up having to sell their business or lose their business, and consequently lose their source of livelihood and financial stability. In addition, many domestic violence victims miss work because of the domestic violence. The information gleaned from the researcher's interviews with Korean victims, agencies and pastors support such findings. Of the interviewed victims, two-thirds (67%) of those who were employed said that they missed work because of the domestic violence. One victim stated, "I worked at a donut shop but was fired due to too many absences." Another victim commented, "I didn't go to work when these incidents happened. What would you say? That you fell in the shower? I

³² Kim, JY and Sung, K., "Conjugal Violence in Korean American Families: A Residue of the Cultural Tradition," *Journal of Family Violence* (2000); 15(4): 331-345.

¹⁹³³ U.S. Census Bureau, Census 2000, "Advanced Query, Class of Worker for Selected Groups in the U.S" (2000).

think many people knew.” In another study, twenty-nine percent of the Korean respondents in a study of the Chinese, Cambodian, Korean, South Asian and Vietnamese communities in Massachusetts said they knew a woman whose partner kept her from going to work.³⁴

Furthermore, according to a study done in 1993 and 1994 involving 35 divorced immigrant Korean American women in Los Angeles County, the leading cause for filing for divorce for immigrant Korean women was physical violence by a husband, followed by a husband’s infidelity.²⁰³⁵

B. WHY DOMESTIC VIOLENCE OCCURS IN THE KOREAN AMERICAN COMMUNITY

The Korean American community is diverse and so is the community of battered women. Thus, there can be no one explanation that fits all of these women; however, there may be issues and barriers commonly experienced by many in the Korean American community that are relevant to the discussion of domestic violence within that community.

Various causes factors can be cited for the prevalence of domestic violence in the Korean American community, including. the interpretation of Confucian values in a way that results in a failure to condemn violence against women. Other factors are stress related to recent immigrant status, including loss of status, lack of financial security, and cultural and language barriers; conflict over children and in-laws; lack of support systems; continuation of the cycle of violence; and lack of information about the U.S. legal system and resources. Notwithstanding these aggravating factors, the underlying reason domestic violence occurs is because abusers believe that they can get away with it. A comment from a Korean attorney who deals with victims is poignant. “Many times lack of anger management skills is looked upon as the cause of domestic violence. My question then is, why do Korean men know how to control their anger with everyone else except their spouse? I tell you it is because they know that they can get away with it because their spouse will not report on them.”

i) The influence of Confucian Ideology

While patriarchy exists in all cultures, in the Korean community, its function is better understood by looking at the Confucian value system. Confucianism was the official religion of Korea from the 14th to the 20th centuries.³⁶ Confucianism is not exactly a religion, but is a political/social system based on subordination – sons to fathers, wife to husband, people to rulers. It emphasizes proper rituals, ceremonies, and conformity to decorum, or standards of correct conduct.³⁷ The

²⁰³⁵ Siyon Rhee, “Separation and Divorce among Korean Immigrant Families,” *Korean American Women: From Tradition to Modern Feminism*, eds. Yong I. Song and Ailee Moon (Westport, Connecticut: Praeger, 1997), 156.

³⁶ “Korea: Early History to Japanese Rule,” *1Up Info Encyclopedia* ;available from <<http://www.1upinfo.com/encyclopedia/K/Korea-history.html>>.

patriarchal Confucian value system, which puts a man above a woman and family over individuals, has been translated into the culture in a way that has had a detrimental impact on women in Korean American society. This helps to explain why many abused women remain silent in this community.

First, such cultural beliefs sanction are often misinterpreted to excuse abuse of women. Many Korean Americans hold the belief that men are superior to women and that women belong to them, and this has led many to view violence against women as acceptable behavior.³⁸ This ingrained belief is reflected in the popular culture in the traditional saying, “dried fish and women should be beaten every three days.”^{39 40 21 22} Although, very few men today would admit publicly that they condone beating, their actions speak louder than their words when it comes to their beliefs about domestic violence.

Second, such cultural beliefs have resulted in a certain degree of tolerance for spouse battering. The pervasiveness of the influence is telling when one sees that not only men but also many women have been socialized to believe that domestic violence is an acceptable form of behavior. In one study conducted by the Korean American Family Service Center in Los Angeles, approximately 22% of over 570 Korean respondents--both men and women--reported that occasional physical violence between a married couple should not be treated as a problem.⁴¹ In the same study, eighteen percent of the respondents agreed that threatening to hit or throwing objects at the spouse should not be treated as a problem. In addition, twenty-one percent indicated that if a person has battered their spouse only once or twice, the spouse should not treat abuse as a problem.^{42 23} Such acceptance of abuse is also often embraced by pastors. Pastors also often embrace such acceptance of abuse. As a result, even when victims seek out pastors for assistance, they are discouraged from recognizing the situation as domestic violence. In one of the researcher's interviews with pastors, when asked to define domestic violence, one pastor replied, “One or two times incident – I do not consider abuse, but [I do consider] a habitual abuse--mainly physical abuse [to be domestic violence].” Thus, such tolerance of abuse by the overall community encourages abusers to think that they have not done anything that requires a drastic change in their behavior.

Third, the Confucian emphasis on putting the well-being of the family over that of an individual has promoted the belief that women should sacrifice-- even in abusive situations--for the sake of the family and the children. In the earlier-mentioned study conducted by the Korean American Family Service Center of Los Angeles, 12.4% of the 570 respondents agreed that a wife should endure occasional battering by her husband to maintain peace in the family. In addition, 9.3% of respondents in the same study did not perceive spouse battering as sufficient reason for divorce, and an even higher 16.6% disagreed that it is better

²¹³⁹ Ibid., 7

²²⁴⁰ Author's note: Similar phrases are common in many languages and cultures.

²³⁴² Moon, Ailee, *Evaluation Report on Korean Community Empowerment Project* (Los Angeles, CA, 1999), Korean American Family Service Center.

to divorce a spouse who batters his/her spouse regularly than not to divorce him or her.⁴³

As a result of such beliefs,

Fourth, the Confucian emphasis on maintaining one's reputation is a significant driving factor that works to punish and stigmatize those who reveal family problems to outsiders. Keeping or saving "face" in interactions, particularly with strangers in social interactions, is of utmost importance in the age-old tradition of Korean culture.⁴⁴ Many times when a victim reveals her situation, the victim's integrity will be questioned and judged while the abuser is left unscathed. As a result, many women hesitate to come forward and seek assistance. In the study conducted by the Korean American Family Service Center, 33.6% of the 570 Korean respondents viewed people who tell others about their spouses' violent behavior as having a lot of problems themselves.⁴⁵ Such findings offer a powerful explanation for the silent suffering of an unknown number of Korean American victims of domestic violence, reluctant to reveal their problems to others or seek help. The abuser is given the upper hand when the community stigmatizes the victim who reports on the abuser rather than stigmatizing the abuser.

ii)

iii) Lack of Familiarity with the U.S. Legal System and the Legal Consequences of Perpetrating Domestic Violence

Another factor that has allowed Korean American perpetrators of domestic violence to engage in violent behavior towards their spouses is their lack of familiarity with the United States criminal justice system and the legal consequences of abuse. This lack of familiarity is also true of victims and Korean American community members, who may not realize that domestic violence is illegal in the United States and consequently take no action to report it. Other times, Sometimes victims think mistakenly believe that their spouse will automatically be jailed if they call the police and thus do not exercise the option of calling the police. Another reason many victims do not seek out assistance and report to the police is due to fear of the prospect of deportation, which was a real possibility until the 1994 Violence Against Women Act. Under this law, domestic violence victims can now apply for their own immigration status.⁴⁶ Nevertheless,

⁴³ Moon, Ailee, *Evaluation Report on Korean Community Empowerment Project* (Los Angeles, CA, 1999), Korean American Family Service Center.

⁴⁴ Kang, Tai S., *An Ethnography of Koreans in Queens, New York and Elsewhere in the United States* (Buffalo, NY: Center for Survey Methods Research, Bureau of the Census, 1990).

⁴⁵ Korean American Family Service Center of Los Angeles, *The Advanced Community Empowerment Project Proposal* (Los Angeles, CA, 2000).

the large majority of the Korean American community is unfamiliar with this law and consequently cannot exercise their rights.

iii) Pressures of Immigrant Life

As most Korean Americans are foreign born, there are many pressures beyond language and cultural barriers that create a volatile situation that can lead to domestic violence. These include financial pressure, loss of social status, lack of immigration status, lack of a support system, and challenges dealing with their children. Another surprising finding through this research was the extent to which domestic violence took the form of sexual abuse. Due to the sensitive nature of sexual abuse, many Korean victims are reluctant to share information about it publicly, even in private face-to-face counseling sessions; however, according to one Korean counselor who works with a 24-hour Korean Christian telephone counseling service called Life Line, based on the calls she receives, sexual abuse is a significant problem in the Korean American community. This counselor says, “At first, they will call in stating this problem and that. It is only when, with discretion, I inquire if there are sexual problems that they will slowly admit to the essence of the problems.” Basically, many Korean men are unwilling to provide women with the choice of whether to engage in sexual activity or not. There are other studies that support her findings. For example, in a study of 178 Asian American women conducted by the Asian/Pacific Islander Domestic Violence Resource Project, sexual abuse was the most frequent type of physical abuse cited by the respondents. The report states that sexual and psychological abuse are often veiled and are less likely than other types of domestic violence to be recognized as domestic violence. This is because it is a subject that is difficult to openly discuss and carries a great social stigma.⁴⁷

In addition, as Korean American women assimilate into the U.S. culture and gain freedom, Korean American men tend to lose their traditional privileges and suffer a strong sense of lost authority. This loss of power brings additional pressure to bear on them to act out their frustration and exhibit their power on the one vulnerable person onto whom they can release all their frustration – their spouse. The impact of the pressures of immigrant life is evident in the disparity in the divorce rates of Koreans in America and Koreans in Korea. According to one study, the divorce rate for Korean immigrant women is five times higher than the divorce rate for women in Korea, and Korean immigrant men have a divorce rate three times higher than the divorce rate for Korean men in Korea.⁴⁸ As mentioned earlier, physical abuse is one of the leading causes of divorce in Korean American families. While many pressures are definitely part of immigrant life and may sometimes be offered as an excuse for abuse, , although they are neither the reason for the abuse nor do they do not justify the abuse. As mentioned before, abusers will abuse their spouse because they can. They will continue to do so until they learn that there are consequences to their behavior. In many situations,

abusers will at least stop their physical abuse once they have gone to jail and learned that there are consequences for their acting out.

C. WHY VICTIMS STAY IN ABUSIVE SITUATIONS AND ARE NOT GETTING ASSISTANCE

For a Korean woman to leave an abusive relationship, there are various barriers that need to be overcome. According to the American Psychological Association, "A battered woman faces many obstacles in her attempts to avoid, escape, or resist the violence. These obstacles include not only the batterer's behavior, but also the woman's family and friends, the community services expected to help her, and her own vulnerability from the psychological effects of battering. Ironically, people and services such as police, clergy and health and mental health professionals, who are expected to help women, sometimes impede their ability to escape."⁴⁹ For many Korean American victims who are recent immigrants, these challenges are particularly true when they are isolated in their own community with minimal resources and support, and are completely dependent on the family and/or community who pressure her to stay in the abusive situation. Thus, despite the abuse--whether it is physical, psychological, or sexual--many victims continue to stay with their abusers over an extended period of time. In this research alone, eight of the nine interviewed victims continued to stay with the abuser throughout the majority of the marriage even though incidents of domestic violence began in the first year of marriage. In another study conducted by the Asian/Pacific Islander Domestic Violence Resource Project, over 65.7% of the 178 abused women surveyed stated that they are still with their abusive partner even though they wanted to leave him, and nearly half of these women had tried to leave at a previous time.⁵⁰

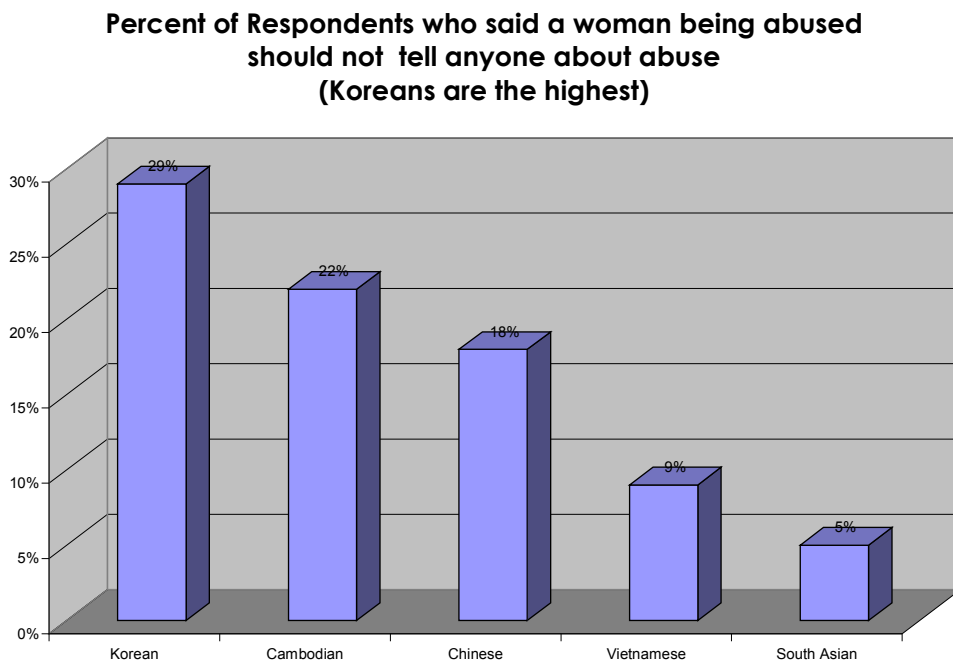
In essence, in the Korean American community, victims, the perpetrators and the community itself have a poor knowledge or no knowledge of the resources and options that exist to assist victims and their family from continuing in the cycle of abuse. In addition, there is minimal knowledge and understanding of the root causes and dynamics of the cycle of domestic abuse. As a result of the Due to misinformation, a lack of understanding, and misinformation and cultural beliefs that stigmatize the victim, many victims are left to fend for themselves.

i) Reluctance by Victims to Seek Help from Outside Organizations

Many Korean Americans are reluctant to seek help from outside organizations, especially professional counseling, because there is a strong sense of shame about revealing family problems to outsiders. The popular Korean proverb, "To share one's family problems is like spitting up in the air...it will only fall on your face," captures the essence of this reluctance. This belief is so deeply ingrained in the psyche of the victim that victims continue to stay in abusive relationships. In this research, fifty-six percent of the interviewed victims identified shame as the reason for staying in the abusive relationship and not telling anyone. One

interviewed victim stated, “Many women feel embarrassed to seek assistance. It is not a favorite situation for a woman to keep domestic violence a secret.” Another interviewed victim expressed why she did not seek outside help. She said, “I knew where I was headed and I knew what the problems were...transitional housing was too low class and too humiliating....”

Other research indicates how strongly this value of not revealing family problems to outsiders is upheld in the Korean community even in comparison with other Asian communities who also uphold this value. In a 1999 study of 607 participants conducted in Massachusetts by the Asian Task Force against Domestic Violence, Korean respondents were the most likely of the Asian respondents to say that a woman being abused should not tell anyone about the abuse. Twenty-nine percent of Korean respondents compared with 22% of Cambodian respondents, 18% of Chinese respondents, five percent of South Asian respondents, and nine percent of Vietnamese respondents said that a woman being abused should not tell anyone about the abuse. ⁵¹



Source: Yoshioka MR, Dang Q. Asian Family Violence Report: A Study of the Cambodian, Chinese, Korean, South Asian, and Vietnamese Communities in Massachusetts. Boston: Asian Task Force Against Domestic Violence, Inc.; 2000.

The study also demonstrated how little support there is among Korean American women for the idea of a battered woman seeking outside help. In the same study, respondents were asked if they supported the idea of a battered woman calling the police for help. Korean respondents were the least likely of any of the Asian

respondents to support the idea. Only 27% of the Korean respondents supported the idea compared with 74% of South Asian respondents, 47% of Cambodian respondents, 52% of Chinese respondents, and 49% of Vietnamese respondents.²⁴ .⁵² This disparity among Asian American respondents demonstrates the degree of pressure exerted on Korean victims to stay in abusive relationships and not seek outside assistance.

When Korean victims do seek assistance, they usually seek out friends or pastors. In the researcher's interviews, how victims dealt with abuse varied from individual to individual; however, their solutions did not resolve the abuse. At times, the victims will seek comfort from others without disclosing their situation. "Whenever I met and talked to my friends, I would then feel better even if I didn't tell them that I am having difficulty with my husband and was being abused." In the researcher's interview with victims, three of the nine victims sought out friends, six out of nine sought out a pastor, and four out of nine sought out a domestic violence agency. Not one of the interviewed victims sought out the police. In the study of abused Asian women conducted by the Asian/ Pacific Islander Domestic Violence Research Resource Project, over 60.7% of abused women chose to confide in others about their abuse as their way of seeking assistance. The majority of those they chose to confide in were friends or family members.⁵³²⁵

Another cultural factor is the concept of "han" or woeful sorrow that comes from Korea's history of continuous one devastation after another. Many Koreans have transferred this "han" to their personal fate. As a result, many Korean women believe that being in an abusive situation is their lot in life and they have to live with it. As a result of this fatalistic belief, victims also do not seek assistance.

ii) Fear of Social Isolation and Lack of Options

In addition to physical abuse, perpetrators also abuse victims by limiting the victim's access to financial resources, transportation, and communication and contact with friends, family and other members of the community. As a result, the victim's livelihood is totally dependent upon their abuser, giving the victim very few options to survive if they were to leave. In addition, for Korean victims who have been forced to minimize their contact communication with friends and family in Korea and have been unable to develop a new support system because of abuse, the possibility of being further isolated in a new society and culture is a reality. According to the study conducted by the Asian/Pacific Islander Domestic Violence Resource Project, "afraid to be alone," cited by 49.6% of respondents, was the second highest barrier victims faced when attempting to leave an abusive relationship.⁵⁴ For immigrant women, this situation is exacerbated by the fact that their legal status can be dependent on their spouse.

²⁴⁵² Ibid.

²⁵⁵³ McDonnell, Karen A., Ph.D. and Abdulla, Shamira E., M.A., "Project Aware" (Washington, DC., 2000), 43, Asian/Pacific Islander Domestic Violence Resource Project.

According to an article in the *Family Law Quarterly*, “A battered woman who is not a legal resident, or whose immigration status depends on her partner, is isolated by cultural dynamics which may prevent her from leaving her husband or seeking assistance from the legal system.”²⁶ In addition, due to limited services that cater to Korean American women, seeking assistance can be an intimidating and confusing process. For many Korean women with children, fear of losing their children in a custody battle and entering a shelter that may put them in a more vulnerable position is a real one. Victims may think it is easier to live with the abuser than to live in a shelter and struggle with the complex legal system.

The fear that once they leave one abusive situation they will be exchanging it for an even worse situation hinders their seeking assistance. If they come forward against their abuser, the reality is that battered women may very well lose their legal status in the U.S. and their ability to stay here. Both the battered woman and her abuser could be deported.

iii) Reluctance of Others to Get Involved

Another factor that discourages victims from getting assistance is lack of support and sympathy from the community. Even when community members, friends and family members are aware of the occurrence of domestic violence, there is still a great reluctance on their part to get involved because they have a preconceived notion that domestic violence is a private matter that needs to be settled between the couple. There is also an expectation that the wife should sacrifice and endure even if it means suffering domestic violence for the sake of the family. It is perceived that to cause the breakup of the family would be a worse sin than to allow the continuation of abuse and violence in the family. Thus, many times, victims are advised by trusted advisors, including parents and pastors, to forgive the perpetrator and return to the abusive situation. At times, they will even reprimand the victim to try harder to be a better spouse.

Rarely will a Korean American call the police. According to the Korean American Family Service Center in Los Angeles, 32% of 570 Korean respondents in a study indicated that a third person should not get involved in a married couple's affairs, including spousal abuse.⁵⁵ In the same study, 31.9% of the respondents in the study did not support a neighbor's reporting of a suspected spouse battering to the police. Another 25% of respondents in the study believed that reporting a violent spouse to the authorities would only worsen the couple's marital relationship, and 17% felt that reporting spouse abusers to the authorities would destroy abusers' lives.^{27 56} Such statistics indicate the Korean American community's reluctance to intervene in such situations as well as their predisposition to protect the abuser rather than the victim.

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²⁷⁵⁶ Moon, Ailee, *Evaluation Report on Korean Community Empowerment Project* (2000), Korean American Family Service Center.

iv) Concern for Children

Another significant factor that victims take into consideration in deciding whether to leave an abusive situation is a deep concern for their children. As victims of domestic violence, many times they have a choice of unattractive options. First, because there is a strong bias by Korean American society against children from broken families, victims are reluctant to leave and bring such stigmatization upon their children. In the study conducted by the Asian/Pacific Islander Domestic Violence Research Project, the most common response for not leaving abusive relationships was “needed to stay for the children,” given as a reason by 51.9% of the respondents.⁵⁷ The researcher-- in the interviews with victims and agencies-- repeatedly also heard the same concern for children.

Unfortunately, as presented earlier, what victims do not realize is the greater damage that their children may incur as a result of their staying in the abusive relationship and the children witnessing and many times being the target of continuing violence. In one Public Service Announcement (PSA) campaign conducted by the Korean American Family Service Center of Los Angeles, a PSA called “Security Camera” provides a scene in which children are observing the domestic violence occurring without the knowledge of the parents. Several legal and social service providers who took part in the campaign explained that, “many Korean victims say they stay in the abusive relationship for their children and do not realize that domestic violence has a serious negative impact on their children. This PSA effectively helped parents and victims to become aware that domestic violence also affects their children.”⁵⁸

However, eEven for those who realize the damageeffect violence can have on their children, many battered women--because of their immigrant status--may be at a legal disadvantage when it comes to getting custody of the children. They may have limited means of getting a job that will support them and their children. They may also be ineligible for welfare benefits. Thus, despite the fact that the children may be negatively affected by living in an abusive home, the victim of domestic violence may have no real options that allow her to leave with the children.

Another important factor victims consider in deciding whether to leave is their ability to provide a stable home and proper care and attention for their children, particularly with regard to their schooling. This matter is of such importance in the Korean American community that one interviewed victim revealed that she prepared herself for five years for a career that would allow her the flexibility to be there for her children and still make a living. She forced herself to remain in a domestic violence situation until she could finally be financially independent. For her, going to a shelter or going to live with her parents was not an option. “I didn’t want the children to be in child care, so I prepared myself for a career that gave me flexibility for the children...and I couldn’t rely on my parents...because I didn’t think it was the right thing to do.” As terrible as this situation was for this

victim, many other victims do not even have the option to seek training and become independent.

v) Spiritual Beliefs

Although Buddhism still serves as the predominant religion in Korea, Christians have constituted a large proportion of Korean immigrants in the United States.⁵⁹ In fact, seventy-five percent of the Korean American community is affiliated with a Christian church. Many churches extol the virtue of the “suffering of Jesus.” As a result, many victims believe that they should continue to suffering and endure and forgiving their spouse – even to the point of endangering their lives as well as those of their children. Thus, because of Korean American victims’ ideas of what a good Christian is supposed to do, Korean American victims they rarely think struggle with the thought of leaving the abusive situation, reporting it to the authorities, or sharing their situation with outsiders in order to obtain assistance. It is especially unfortunate that even when the victims finally muster enough courage and will to seek assistance and guidance from others, especially from pastors, the typical advice they receive is to “keep praying and forgive the perpetrator.”^{28 60} Such advice only reinforces the victim’s belief that she should continue to tolerate the abuse and do nothing to save herself and her family. One attorney speaking at a domestic violence seminar for Korean pastors mentioned of a client who could not get herself to leave an abusive situation until the attorney was able to show a pastoral statement from the U.S. Conference of Catholic Bishops saying victims are not expected to stay in abusive marriages and that there is a possibility of annulment. Just as this victim was incapacitated by her religious beliefs, there are Many victims need affirmation that their actions are not contrary to their religion.

vi) Lack of Knowledge About Remedies for Domestic Violence

There is a low level of awareness in the Korean community about the legal system and the options that are available to assist victims of domestic violence. This is true not only of the victims and the perpetrators, but also of the leaders of faith-based organizations who provide counseling to many victims. Many of the interviewed pastors commented that they would appreciate training that would provide them with education about resources for assisting victims.

In the study conducted by the Asian/Pacific Islander Domestic Violence Resource Project, when Asian women were asked about their perceptions on the availability of services for abused Asian women in the Washington, DC area, 40.2% of them responded that they did not know of any legal, social, or health services for abused Asian American women. Another 12.4% indicated that there were no services. Also, more than half of the participants stated that it was “somewhat difficult” or “very difficult” to obtain these services.⁶¹

²⁸⁶⁰ “The Advanced Community Empowerment Project” Proposal, Korean American Family Service Center, Los Angeles, 2000

Of the 580 respondents in the study conducted by the Korean American Family Service Center, one half had incorrect information or indicated “don’t know” about the legal aspects of domestic violence.^{62 29} Even when they do know, many victims do not call the police because they feel guilty at the possibility they may **of guilt that** they will be sending their husband to jail. A social service provider that was interviewed also indicated that, “Aa lot of Korean American women do not want to call the police, because they think the only way out of it is for men to go to jail. The truth is that there are other ways of stopping them (e.g. a restraining order).”⁶³

Language is also a barrier to obtaining help. According to the 1990 Census, Korean is the eighth most commonly spoken foreign language in the United States. For over three-fourths (78%) of Korean Americans, Korean is the primary language spoken in the home, and almost half (48%) of Korean Americans say they speak English “less than very well.”³⁰⁶⁴ In addition, as mentioned earlier, many of the mainstream service agencies lack resources and training to serve Korean American victims who do not speak English. Many of the domestic violence resources available from and educational outreach efforts by governmental agencies and community organizations are only in English and thus are not accessible to the Korean community.

It is also an unfortunate reality that the three strongest Korean American community assets--the church, the media and the service agencies--who would be most effective in delivering the educational materials and resources for domestic violence have not been able to come together for that purpose. Thus, the community as a whole suffers by being ignorant of the impact of domestic violence in their community. Victims, not knowing their rights or options, continue to suffer in abusive situations, and well-intentioned friends, family and leaders of faith-based organizations shame the victim into silence.

D. ASSISTANCE NEEDED BY VICTIMS AND RECOMMENDATIONS

To effectively address, decrease and prevent domestic violence in the Korean American community, the root causes of domestic violence need to be dealt with. There are many challenges, including the community’s lack of understanding of domestic violence, its failure to recognize domestic violence when it occurs, its tendency to stigmatize the victim and not get involved, and the barriers to victims’ coming forward for assistance. Any attempt to bring transformation to the community without addressing these challenges will have limited success.

²⁹⁶² Moon, Ailee, *Evaluation Report on Korean Community Empowerment Project* (Los Angeles, CA, 2000), Korean American Family Service Center.

³⁰⁶⁴ “A Demographic Profile of Korean Americans,” Issue Paper, October 1998 (Flushing, NY: National Korean American Service and Education Consortium, Inc.).

First, the community as a whole, which includes victims, abusers, faith leaders and all members of the community, needs extensive education on domestic violence. It is important that effort be invested in helping the community to recognize that the Confucian patriarchal culture has been an obstacle to serving Korean American women. In addition, the community needs to be made aware that domestic violence not only consists of physical violence, but also includes verbal or emotional abuse and financial control. The message should be communicated that sexual abuse of a spouse is also a form of domestic violence. The community also needs to understand that the cycle of domestic violence will continue without active intervention. They should understand that letting the couple deal with the matter between themselves or asking the victim to be a better wife or to pray more will not resolve the situation.

The community needs to understand that there is no justification for any abuse and that the community should have zero tolerance for any abuse. In addition, the cultural messages that promote the idea that a “good wife” and “good mother” is one who suffers and sacrifices and does not reveal family secrets needs to be replaced with positive images that empower women to seek assistance. Because of the fatalistic beliefs many victims have about their lives, it is particularly essential that educational outreach incorporate messages that counter women’s feelings of powerlessness to help them turn their lives around. In addition, it is important to address victims’ reluctance to leave for the sake of the children. Victims and other members of the community need to weigh the likelihood of damage to kids who witness or are targets of domestic violence against the stigma of coming from a broken family.

Because the majority of Koreans in the United States are foreign born and thus face language barriers, translation of educational materials on domestic violence, including brochures, videos, public service announcements, and other educational tools, into Korean is essential. In addition, other forms of linguistic accessibility need to be provided, including bilingual staff and interpreters. Other forms of culturally sensitive services--whether it be selection of foods, living quarters, and other matters--are also important in raising the comfort level of victims seeking assistance.

The community also needs to be educated on the legal process. Victims need to be educated about victims’ rights and the role of the police and courts in order to demystify the process and assuage fears. Community members also need to understand that domestic violence is a crime and that they have a responsibility to report it to the authorities. For the perpetrators, there needs to be an understanding that their actions are not a private matter and have legal consequences, including spending time in jail.

Furthermore, the community needs to be educated on resources available to assist victims. Many victims stay in abusive relationships because they believe that they have no options. Many suffer from economic hardship. If victims can be made aware of the existence of service agencies that can provide short-term and

long term shelter, job training, legal assistance, relief money for moving and furniture expenses, immigration status assistance, child care, schooling, medical care, translation services and other similar services, victims might be more likely to leave an abusive situation . Although members of the younger Americanized generation of Korean/Asian immigrants have more choices, they also continue to stay in abusive situations. Even though their family income may be high, many women victims do not feel they have options because the spouse controls the family's financial resources. In addition, if pastors, family members, friends and others who are likely to be approached by Korean victims are informed of such resources, they might be less likely to encourage the victim to return to the abuser and instead refer the victim to such resources.

Korean American victims need an expansion of the services currently available to them. Although there are resources available from mainstream organizations and limited resources available from agencies that cater to Korean American victims, overall there is still a shortage of resources to assist Korean American victims. According to the study conducted by the Korean American Family Service Center of Los Angeles, among the things that are needed are second-step transitional housing, a 24-hour hotline in Korean, training of qualified domestic violence counselors, an intervention program for batterers (including a good counseling program), and a stronger collaboration among Korean American community-based service organizations for effective intervention and prevention of domestic violence. ⁶⁵ In particular, “with regard to housing, there is a need for second-step housing where child care and tutoring services for children is provided.” The provision of long-term shelter, which would allow victims to stay two to three years, is important. Yet the researcher found only one agency that provided such assistance. ^{31 66} Most importantly, there was also a great need for a person who could do case management and provide assistance to the victim.

Overall, there is a strong consensus among legal and social service providers and survivors of domestic violence that “programs for the victims who are not shelter residents and for those who left shelters do not exist in the Korean American community, and they are the most needed in the community.”⁶⁷³² Yet, many of these organizations are not able to provide a comprehensive list group of services due to lack of funding. Many interviewed agencies and pastors expressed their interest in expanding their programs – yet they are not able to do so because of lack of funding. In the researcher's interviews, most agencies raised their funds from the Korean American community and received limited funding from other sources such as government agencies, corporations and foundations. The resources provided by churches--if provided at all--were funded by church offerings.

There is also a great need to assist victims with self-esteem and self-image if they are to adjust back into society. In the study conducted by the Korean American

³¹⁶⁶ Ibid.

³²⁶⁷ *The Advanced Community Empowerment Project Proposal* (Los Angeles, CA, 2000), Korean American Family Service Center.

Family Service Center, the programs most frequently mentioned as being needed were support groups and counseling services for victims and their children focusing on healing, empowering victims, and providing advice on children's problems.⁶⁸ Because victims' self-esteem had been damaged for an extended period of time, even when assistance was provided for job placement, victims had difficulty adjusting to their job environment.

Many domestic violence victims miss work because of the domestic violence and need assistance in keeping their jobs. In a New York study of 50 battered women, 75% said they had been harassed by the batterer while they were at work, 50% reported missing an average of three days per month, and 44% lost at least one job for reasons directly related to the abuse.^{xi} The information gleaned from the researcher's interviews with Korean victims, agencies and pastors support the findings of from continueing

Many victimsVictims also need the support of the community in their decision to leave. The support of the spiritual community is especially essential. Many victims are often burdened with the guilt that they somehow deserve the abuse. Both victims and faith leaders need to know that God wants each person to live out his or her potential and that domestic violence is not God's way of training or punishing individuals. Connie Walsh, a community outreach counselor at the United Family Practice Center in St. Paul, Minnesota, and chair of the domestic violence task force for the Catholic Archdiocese of St. Paul and Minneapolis states, "What a victim needs most is to hear that she is not responsible for the abuse she has suffered."⁶⁹ To relieve the victims of their guilt and the burden of stigma, it is essential that there is be a support system from the community that will validate and affirm their decision to leave their abusive situation. In particular, the support of the spiritual community is especially essential. One attorney (one of your interviewees?)

Korean American victims are also in need of various types of training to help strengthen their marriage and family life. In the study conducted by the Korean American Family Service Center, several service providers and community leaders stressed the need to develop programs for positive reinforcement of "prepared and healthy families" as a means of preventing domestic violence. Such programs would offer activities for all family members. Moreover, they felt that **premarital counseling** services and parenting education are lacking in the Korean American community.⁷⁰ In the researcher's interviews, agencies, victims and pastors all expressed the need for and their interest in such programs for the Korean American community. There is much supporting some evidencesome evidence that such programs not only prevent butmarital therapy can also reduce incidents of domestic violence. According to an Institute for American Values policy brief, premarital education appears to reduce the likelihood that married couples will experience domestic violence.⁷¹

Policy Brief presented by the Institute for American Values makes a strong case for the benefits of marriage counseling and family strengthening classes. It indicates that marriage counseling helped about half of all couples moving 1/3 out of the distressed range. For high-risk couples, the benefits may be even greater.³³ According to the policy brief, in addition, with regard to **behavioral marriage therapy**, a study of 88 male alcoholics and their wives found that the proportion of wives reporting any violence by husband dropped from 48% before a special alcohol-focused behavioral marriage therapy to 16% two years later. In addition, reports of severe violence dropped from 24% before therapy to 2.7% after therapy.⁷²

The Institute Policy Brief recommends states that expanding the network of marriage supports in poor communities is likely to strengthen marriage and reduce divorce in at-risk couples. In addition, it also states that clergy and lay leaders appear to be at least as effective as trained psychologists in administering many kinds of skills-based [marriage preparation and education] training.

Finally, victims need the assistance and support of the whole community if they are to overcome the stigma associated with domestic violence. The community needs to leverage and mobilize its strongest and most influential forces-- the Korean American churches and the Korean American ethnic media-- in order to bring about a transformation. Without their involvement and support, the cycle of domestic violence in the Korean American community will continue.

E. CURRENT RESOURCES AVAILABLE TO KOREAN VICTIMS

i) Resources Provided by Agencies

Because of the specialized needs of Korean and Asian American immigrant victims, there are limited places and resources victims can seek out for assistance. Although there are many mainstream agencies and shelters with resources, they are simply not set up to serve Korean and Asian American victims. They do not have the language capacity, the cultural sensitivity and the specialized services required to serve immigrant women. As a result, many of the agencies do not attempt to reach out to such communities or when they do so, have limited success. Thus, Korean and Asian American victims either do not seek out such places or even know they exist and vice versa. As a case in point, in one focus group study of 15 representatives of local agencies (legal, government, and advocacy agencies) who serve abused women in Washington, D.C., all of the agency representatives stated that relatively few Asian women accessed or took advantage of the services they offered.⁷³ In the same study, one legal agency noted that out of their 1900 clients, only 45 (2.4%) were Asian--and 41 of the 45 spoke English, making the agency's services more accessible to them. Another legal agency in the same study indicated that only 46 (or fewer than one percent) of their nearly 9000 clients were Asian. which represented less than 1% of their clients. All of the agencies stated that their main clientele was African-American,

³³⁷² Ibid., 5

Caucasian or Latin American. One agency in the study commented, “We have been reluctant to do outreach in the Asian community because we don’t want to create false expectations and don’t know how to go about it. We could team up with a translator, but we haven’t, which is a shame.” Another representative admitted that with their own limited funding, it is difficult to even consider expanding their services to the Asian American community. The representative said, “Since we are so overwhelmed by our current responsibilities, we haven’t had time to do any outreach to underserved populations.” In addition to such comments, the representatives also admitted they weren’t sure how to approach the Asian community about domestic violence knowing that there is a social stigma involved in seeking outside help for problems.^{34, 74}

On the other hand, many agencies whose roots are in the Korean community and cater to Korean victims linguistically and culturally have other challenges in providing comprehensive needed services. In such cases, many of the agencies are recently established and lack connections to the community and to funding sources. In addition to the usual services provided, such as job training and building self-esteem, many Korean American victims need legal and immigration assistance, as well as English language training. According to the Asian Pacific Women’s Center in Los Angeles, a typical victim who has immigration status challenges typically require a minimum of 3 years’ time in a transitional living facility in order for the victim to receive all the assistance she needs. Yet, in all the interviews, the researcher found only one agency that provided such a place for Korean and Asian American women. In addition, there are very few agencies that cater to specific groups. In a listing of the various agencies that serve victims in the greater Los Angeles County area, provided by the Center for Pacific Asian Families, only 6 out of the 51 agencies had Korean language capacity and remotely provided any services. Thus, even if Korean victims were to seek out such services, those programs would not adequately serve them. In spite of the prevalence of domestic violence in the Korean American community, such statistics indicate the extent to which the Korean American community is being underserved.

For various reasons, domestic violence agencies also lack adequate support from a key player in the Korean American community—churches and pastors. There have been a few attempts to make the connection between the agencies and churches, but with limited success; however, there are some promising recent models for working with the church community. Some of these best practices are located in California and Virginia.

ii) Resources Provided by Churches

Overall, the churches had limited resources available to assist victims when they sought out help from the pastor; however, even these limited resources were only made known to victims when they finally had the courage to seek out the pastor.

³⁴⁷⁴ Ibid., 39.

In all cases, when asked how pastors made the church's resources known to the congregation, 100% of the victims answered that the pastors shared resources only when the victims came to them. Thus, there was no concerted effort to educate the congregation from the pulpit or through other announcements.

In addition, many times pastors are influenced by the belief that a woman who is abused is a bad wife. Instead of providing comfort and assistance, many times they reprimand the victims and advise them to try harder to be better wives and please their spouses. Thus, many victims are reluctant to approach pastors because of the pastors' perceived patriarchal bias. Interviewed victims made the following comments about pastors:

"I wasn't able to open up as I understand and expect what his perspective is"

"I don't trust pastors. And when I talk to them, they think I am not a good woman or deserve to be treated that way by my husband."

"I was told to be more patient and wiser."

Many pastors provide such advice because they are influenced by a theological belief that women should continue to be patient, forgive their abuser, and suffer like Jesus; however, as the pastoral statement from the U.S. Conference of Catholic Bishops states, "forgiveness is not permission to repeat the abuse."⁷⁵ In addition, many pastors emphasize family roles by teaching from Ephesians 5:22:, which says, "Wives, submit to your husbands as to the Lord.," The pastors' decision to select such Counselors say a serious issue facing churches is the frequent practice of abusive men quoting the Bible to legitimize their actions, especially this Ephesians verse.⁷⁶ However, as the pastoral statement from the U.S. Conference of Catholic Bishops states, "forgiveness is not permission to repeat the abuse."³⁵ This kind of bias by pastors poses a particular dilemma as they are in positions of great influence authority and influence others in the community, including their assistant ministers and deacons and elders to provide the same similar types of advice to victims. In his research report, "An Ethnography of Koreans in Queens, New York and Elsewhere in the United States," Principal Investigator Tai S. Kang points out that, "Preachers and priests with the help of lay church leaders perform a variety of spiritual, social, political, economic, even psychiatric work for their parishioners. They provide advice and consultations on family troubles, problems with children, employment information and referral, housing information and referral, psychological counseling, and often matchmaking services between male and female members of their churches."⁷⁷ In addition, research has shown that, because of the theological belief about divorce, most Korean pastors, including Korean pastors, have never advised a couple to divorce and will not ever advise divorce even in the most dangerous, life-threatening situations.

³⁵⁷⁷ Kang, Tai S., *An Ethnography of Koreans in Queens, New York and Elsewhere in the United States* (Buffalo, NY: Center for Survey Methods Research, Bureau of the Census, 1990), Preliminary Report for Joint Statistical Agreement 89-16 with the Bureau of Census.

In addition, although most pastors have had limited training in counseling, many pastors assume that they have the expertise to provide most of the counseling couples may need. Beyond counseling and occasional relief money, pastors and churches have very few things to offer to victims. A couple of the exceptions are church programs that are not specifically geared towards addressing domestic violence but are effective in healing many marriages. In the interviews with pastors, very few indicated ever referring victims to outside agencies. At most, they have been able to offer emergency relief money that ranged mostly from a minimum of \$100 to a maximum of \$1000 on a one shot basis. Most women domestic violence victims had to stay at a relative's home and were later forced to return home.

The researcher's interviews with victims confirmed that pastors are one of the key individuals whom victims approach for assistance. The majority of the interviewed victims did go to a pastor; however, others did not. Yet, the type of assistance provided by pastors was limited to sympathy, comfort, sharing and prayer and pastoral counseling. The victims were evenly divided as to whether the assistance provided was helpful.

In addition, in the researcher's interviews, most pastors were geared towards working with the world of the first generation Korean Americans--and because of the inward focus of the church--were uncomfortable working with outside agencies. Although many pastors and churches are in great need of education about the various governmental and nongovernmental resources that are available, many just did not have relationships with such agencies. At best, they provided some financial support to such agencies. Many pastors are reluctant to work with outside agencies because of their reputation of being "family breakers." There is a fear factor that these agencies, with their emphasis on independence, will only cause a family to break up. Because of the pastor's priority on marriage preservation above all else, it is rare that they ever refer victims to outside resources.

In the researcher's interview with pastors, many pastors repeatedly expressed discomfort about educating congregation members about church resources for assisting victims of domestic violence. They said that it is a sensitive and private topic that would alienate many members of the congregation if it were presented inappropriately. They expressed even greater discomfort about the church doing a class solely on domestic violence. It appears that both the congregation and pastors need to receive a lot of education on domestic violence to remove the stigma associated with it.

There is a need for an educational program specifically tailored to pastors in order to raise their comfort level with and awareness of domestic violence. In recent years, there has been much effort by the community to educate the general public through PSA's, flyers and seminars. As a result, there has been some improvement in the acceptance level by pastors. In the researcher's interview

with agencies, all of the agencies consistently stated that pastors' bias and closed mindedness regarding domestic violence has improved significantly in recent years, but that they still have a long way to go. Even during the researcher's interview process, many pastors who were initially hesitant about the topic expressed interest in sponsoring domestic violence programs if future opportunities to do so arose.

V. RECOMMENDATIONS AND STRATEGIES

A. INVOLVE CHURCHES AS PARTNERS

i) Importance of Involvement of Pastors and Churches

The Korean American church is recognized as the most influential and important resource in the Korean community, having historically served as the center for religious, social and political activities in the community. Its role in disseminating information, as well as having influence not only on its adherents' spiritual life, but also on their value system, familial life and attitudes toward social issues is just as significant today as it has been in the past. As a result, churches and pastors are in a great position to exert significant influence on the Korean American community and bring about real transformation in how the community handles domestic violence.

Daniel Bakh, in his report "Excommunication and Shunning: The Effect of Korean Churches in America as a Social Networking Structure," explains the centrality of the church in the Korean community. He writes, "Korean immigrants have few options when looking for assistance from social service agencies. Due to this service shortage, the Korean church appears as the central, if not only social institution that most immigrants can turn to for useful information and services....Services are not only geared towards new immigrants. With the lack of formal social service agencies, most Koreans, if not most immigrants, encounter two primary dilemmas--the language barrier and difficulty in finding a job. Generally, the Korean church employs two methods of providing social services to new and existing members. First, the head pastor and other religious leaders help church members informally on an individual basis by providing information and counseling on such matters as employment, business, housing, health care, social security, children's education, etc. Second, the church provides services for members through a number of formal programs such as Korean language schools, Bible schools, seminars, conferences, and day care. Thus, the conduits of the church are deeply involved in helping members with formidable obstacles."⁷⁸ Thus, the church's role in disseminating information, as well as having influence not only on its adherents' spiritual life, but also on their value system, familial life and attitudes toward social issues, is just as significant today as it has been in the past. As a result, churches and pastors are in a great position to exert significant influence on the Korean American community and bring about real transformation in how the community handles domestic violence.

In addition to having social influence, many Korean American churches have the financial strength to become potential financial partners and supporters of domestic violence programs. According to a 2001 Korea Times survey, the top sixteen Korean American churches in the Los Angeles area had total offerings from community church members of \$52 million.⁷⁹ If the pastors and churches can be brought on board to be leaders against domestic violence, there is the potential to leverage such financial strength to implement programs that will address domestic violence.

With over 75% of the Korean American community affiliated with Korean American Christian churches, there is no doubt that churches have the best access to victims and perpetrators to provide them with assistance. In addition, there is much data that supports that that Korean immigrants with personal and familial problems turn to their religious leaders for advice and help. Data collected by the Korean American Family Service Center in Los Angeles about a 52-week court-ordered batterers' treatment program indicated that sixty-two percent of the participants in the treatment program were Protestant Christians.⁸⁰ In the researcher's interviews, victims also confirmed that a pastor was one of the key individuals they approached for assistance; however, to date, because of various barriers and religious beliefs, victims are not receiving needed assistance through churches. In the researcher's interviews, victims indicated that the assistance provided by pastors was limited, and they were evenly divided about whether the assistance provided was helpful. Because the spiritual dimension is a significant component of a victim's life, the church leaders' awareness of and willingness to address domestic violence are critical for effective prevention of the problem in the community.

ii) Importance of Intermediary to Bring Churches and Agencies Together

Although domestic violence service agencies are in the best position to provide needed resources to pastors and churches, there has been limited contact between these two groups because of reluctance on the part of both parties. Among the agencies that were interviewed by the researcher, not all were interested in seeking out partnerships with churches because of concern over separation of church and state issues. The few who have attempted to forge partnerships have had very limited success in gaining the support of and access to churches due to lack of understanding of the faith community and lack of trust between the two communities.

In the interviews with pastors, most pastors did not have strongly established working relationships with agencies that assisted victims. Many times the interviewed pastors knew that an agency existed, but when asked if they had ever referred victims to such agencies, most responded that they had not. The lack of referrals is due to several reasons. One is that many pastors believe that

their spiritual training and internal church programs are sufficient to provide guidance to couples. Repeatedly, the interviewed pastors commented that their definition of success for domestic violence cases focused on family preservation and restoration. In addition, many pastors genuinely believe that it is a Biblical mandate to avoid divorce at all costs with very few exceptions. In the interviews with pastors, almost all answered that they had never advised a couple to divorce and they believed that they never would in the future. While pastors may believe that this focus on marriage preservation reflects Christian values, it can be life-threatening to women who have a tendency to stay in dangerous situations. In one interview, a pastor was clearly describing a life-threatening situation to one of his parishioners who chose to stay put and pray while her abuser poured gasoline around her to set it on fire. Although the abuser changed his life around after going to one of the church-sponsored programs, such “success stories” could work to encourage victims to continue to stay with their abuser even in life-threatening situations.

Given differences in priorities and methodologies between domestic service agencies and churches, if the two communities are to come together to address domestic violence, there needs to be an intermediary who understands and can leverage the strengths of both communities. In the mainstream community and in the Black community, the researcher found two models that are successfully making inroads in this area. In both cases, the initiatives were headed by female pastors who come from the community they serve, are familiar with domestic violence issues and resources, and have existing relationships with churches and pastors. In the Korean American community, the researcher found that two of the three service agencies that were making some inroads in this area were also headed by female pastors who knew both communities; however, because they were service agencies, their effort was limited to one geographic area. In addition, their reach in the community, as well as their capacity to work with mainstream resources, were limited.

The two agencies that are making inroads are the Center for the Prevention of Sexual and Domestic Violence (CPSDV) and The Black Church and Domestic Violence Institute (BCDVI). CPSDV is an inter-religious educational resource addressing issues of sexual and domestic violence. It is headquartered in Seattle, Washington and was founded by the Reverend Marie M. Fortune in 1977. Its goal is to engage religious leaders in the task of ending abuse and to serve as a bridge between religious and secular communities. Its emphasis is on education and prevention. It bridges secular and faith communities by integrating professionals in the field with pastors and by encouraging churches to work with agencies. Over the years, the Center has trained numerous individuals. Reverend Aubra Love, a women’s rights activist and pastor in Atlanta, Georgia, founded BCDVI in 1998. The Institute trains Black clergy to give them a working knowledge of the dynamics of domestic violence and the community resources available to victims of domestic violence. The Institute also recognizes that domestic violence agencies must be prepared for the faith conversations of those in crisis. In 2001 and 2002, the Institute made site visits and hosted regional resource

development workshops in over 50 congregations and shelters in the United States. Hundreds of training sessions have been held across the country since the program's inception.

The Korean American community needs to establish similar models to provide needed training for pastors and churches and connect the two communities to work together. An intermediary who is already working with both communities would be best to expedite the implementation of such a program.

iii) How to Provide Professional Assistance and Training to Pastors and Churches on Domestic Violence

In order to mobilize the church community, it is important to specifically tailor and identify programs for pastors and churches. To date, most outreach programs to pastors have not done so. In addition, it is critical that the programs keep in mind the importance of raising the interest and comfort level of pastors and churches about a topic such as domestic violence. Domestic violence poses a particular challenge for pastors and the congregations when the perpetrator and the victim are both church members. The dilemma is greater when the perpetrator is the key member of the church and the pastor has to consider that his actions may lead to the disruption of the church and the loss of a key member or members. In addition, many times pastors are perpetrators themselves who are abusive in their own marriages and consequently would not welcome addressing such a topic. The *Korea Times* article "When Pastors Beat their Wives" points out that many people are reluctant to believe that pastors can beat their wives, but this is sadly the situation.⁸¹

Although pastors are uncomfortable with the topic of domestic violence, all are interested in topics that strengthen and promote good families. One strategy to make domestic violence education more palatable in congregation settings is to include domestic violence training as part of family strengthening seminars. In this research, both service agencies and pastors expressed interest in and stressed the importance of providing domestic violence prevention classes as well as family strengthening classes. If such training is packaged in "family strengthening" and "parenting" classes, congregation members are more likely to attend, and it will be easier for pastors to promote such classes in the church setting.

Competing church priorities are another factor pastors face in making the decision to receive personal training and to provide training for the congregation. In the researcher's interview with pastors, she found that many pastors had a demanding schedule and a limited budget that needed to be split in several ways to meet the needs of the congregation. As a result, pastors have limited time to focus on items other than the priorities of the church. Getting the attention of pastors would be especially challenging when many Korean pastors believe that domestic violence is not a priority in the church. Their belief may be based on the fact that few parishioners feel comfortable in disclosing their personal life, even

to a pastor. Thus, in order to successfully catch the interest of pastors, training should focus on tapping into existing training opportunities for pastors, such as semi-annual and annual denominational meetings, where they are captive audiences. It would also be critical to anchor such an effort by initially getting the support of key pastors who are in a position of influence in order to minimize any opposition from pastors who are flatly not interested in the topic. Because of patriarchal attitudes, many pastors do not see domestic violence as a problem in the church or in the community and as a result do not see the need to provide assistance to victims. Such an attitude was blatantly expressed in one of the accounts by one of the interviewed agencies. This agency was invited to provide training at a denominational meeting. When the trainer mentioned that on no account is domestic violence justified, one of the pastors stood up and yelled in all seriousness in a reprimanding tone, "She got a beating because she deserved a beating." Although his comments are not representative of all Korean American pastors, the fact that this pastor felt comfortable in expressing such a comment among his peers demonstrates the pervasiveness of the patriarchal influence.

Another strategy to get the attention of pastors is to provide training on resources for domestic violence victims that can also benefit other members of the congregation who are in need. Because many pastors serve the immigrant community, they are burdened with the task of providing social services to families in addition to ministering the word. Although many of the interviewed pastors have generally been in the U. S. for over 20 years, their knowledge about life in the United States is limited. Consequently, their knowledge and awareness of government and community resources are limited as well. In the interviews, many pastors expressed interest in receiving training and information on such resources. Resources should not only include programs specifically targeted towards domestic violence but also other related concerns such as resources for alcohol and drug abuse, gambling, mental illness, and rape. Since many agencies are experts in this area, having to provide a comprehensive list of services to victims, this opportunity can serve as one entree to building a relationship and trust with the church community. In addition, any programs and agencies that are willing to work closely with pastors and provide case management would be welcome.

Another strategy is to incorporate programs that keep in mind that many victims are more likely to approach assistant ministers, pastors' wives and church leaders for assistance because of their accessibility and comfort level. Any training to pastors should involve such individuals as well since they are more likely to be on the front line and in a position to detect domestic violence and provide assistance. Program funding that provides training for such individuals as well as staff funding would be another welcome resource that would generate interest from pastors and the church community.

The following are additional recommendations on how to provide professional assistance and training on domestic violence to pastors and churches:

- Develop and provide a culturally competent training curriculum specifically for pastors to educate clergy and other practitioners in prevention and response to domestic violence.⁸²
- Design workshops to meet both the service agency's goal of women's self-preservation and independence and the pastor's/church goal of family preservation and restoration. The workshops should include related topics such as anger management, communication skills, financial management, employment training, self-esteem, legal rights, parenting skills, and career management.
- Recruit leading pastors to serve as role models for other pastors and generate acceptance for faith-based organizations to address the needs of domestic violence victims
- Create partnerships with service agencies by having pastors serve on service agencies' advisory board.
- Develop a centralized communication and access point where churches can go to seek partnerships and communication links with police departments, other governmental agencies such as Child and Protective Services, as well as attorneys, community organizations and specialists who deal with marriage, divorce, domestic violence victims, alcohol and substance abuse, as well as at-risk youths
- Provide special training and services for pastors' wives, not only to help them assist domestic violence victims but also to help themselves
- Identify and leverage natural access points to the church by outreaching to church committees such as women's mission groups, prison ministries and other community service groups which are run by church volunteer members and have demonstrated more openness and commitment to such topics as family and domestic violence seminars
- Train advocates to work with clergy when a woman in the congregation is being abused, and help secular shelters understand the special perspective and struggles of women from the church tradition.⁸³
- Provide incentives for faith-based organizations to assist victims of domestic violence through such means as providing funding for pastors and churches to provide financial assistance/emergency relief money for victims
- Provide training to pastors on counseling skills and when to refer victims to outside agencies. Many pastors would welcome "counseling" training classes which classes that provide them with skills to be better counselors.
- Leverage existing church programs that have been effective in healing marriages and explore ways to expand the programs and separate the religious component and the social service component
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- Have programs at seminaries to educate the next generation of pastors.

- Publish a news journal and a national magazine on domestic violence for clergy and advocates in the Korean language for the Korean community
- Put together an educational video that features Korean ordained ministers preaching about the issue of domestic violence from the pulpit. This video will serve to raise the topic and get congregations discussing the issue.⁸⁴
- Train clergy to be advocates to have faith perspective in domestic violence shelters (I still don't understand this)
- Involve clergy in state domestic violence coalitions to raise awareness to the faith perspective on the issue

B. Involve the Media as Strategic Partners

The Korean American ethnic media has a pervasive presence in the Korean community and should be a strategic partner in any effort on domestic violence in the Korean American community. According to the 1990 U.S. Census,³⁶,⁸⁵ over 73% of the Korean American population was born in Korea. As a result, the majority of Korean Americans are first-generation immigrants who are more comfortable with the Korean language. As a result, consequently, they rely on the ethnic media as their major source of information and public education. In one study conducted by the Korean American Family Service Center of Los Angeles, over 55% of the respondents indicated that they watched Korean television every day, 68% listened to Korean radio every day, and 59% read a Korean newspaper every day.⁸⁶ The same study also indicated that overall, three-quarters of the respondents relied on one or more forms of Korean ethnic media as their primary source of information on a daily basis.³⁷⁸⁷ Even Korean Americans who have a good grasp of the English language tend to pay attention to Korean ethnic programs and news because these resources specifically cater to the Korean American community.

In recent years, the Korean ethnic media has been supportive in providing coverage of domestic violence. In addition, there have been a limited number of Public Service Announcement (PSA) campaigns that have been very effective; however, more such efforts need to be made. In a study conducted by the Korean American Family Service Center of Los Angeles (KAFSC), 93% of the interviewees reported having seen at least one of the three TV PSAs produced by KAFSC for public education on domestic violence for the Korean American community, 77% saw at least two, and over one-half (53%) saw all three. Over 2/3 (70%) of the interviewees indicated having listened to a radio PSA, and over one-third saw a newspaper PSA.³⁸⁸⁸ (The INTERVIEWEE SAID?) Although interviewees had significant exposure to the PSA's, it is not clear how effective the PSA's were in changing the attitudes of viewers because of long ingrained beliefs. One of the community experts in the study's focus group suggests the PSA's should focus on

³⁶⁸⁶ *The Advanced Community Empowerment Project Proposal* (Los Angeles, CA, 2000)., Korean American Family Service Center.

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³⁸⁸⁸ *The Advanced Community Empowerment Project Proposal* (Los Angeles, CA, 2000)., Korean American Family Service Center.

the victim rather than the perpetrator. She mentions, “As I believe it is very difficult to change the behavior of perpetrators, the PSA should convey empowering messages to victims...” and “A PSA that effectively convinces the victims to consider coming out of the abusive relationships will be very helpful.”⁸⁹

C. OTHER RECOMMENDATIONS

Other recommendations include:

- Educate existing mainstream agencies to work with Asian American agencies
- Form a national network to function as a coalition for domestic violence service providers who serve communities of Korean American and Asian American heritage. ^{39 90} Such a network should include state and county agencies, service providers and faith leaders.
- Establish Pilot programs or demonstration projects and evaluations that would increase understanding of best practices in this field and broaden the existing research base to include low-income and ethnically diverse samples. ⁴⁰⁹¹

Best Practices

In interviewing the agencies, the researcher was able to identify some promising efforts by the Korean American community to involve the faith community to address domestic violence. In addition, the researcher was able to identify some promising church programs that may provide a bridge for connecting with service agencies. With further funding and assistance--perhaps from an intermediary--many of these organizations can be built up to effectively address domestic violence in the Korean American community.

The Korean Community Service Center of Greater Washington, located in Annandale, Virginia, is spearheading one promising effort. The agency is a full service community center providing various social services to the Korean American community. They were awarded a three-year \$90,000 grant by the county agency for a domestic violence pilot program in the Korean American community. They have been effective in educating the Korean American community in the Greater Washington Area. They were also able to put together an advisory board that represented different sectors of the community, including the faith community. Through that effort, they were able to get the support of the President of the Council of Korean Churches of the Greater Washington area in sponsoring a domestic violence seminar for the Council's 300 church members from Northern Virginia and most parts of Maryland. The seminar was held in February 2003 with over 40 participants representing over 23 churches. In

³⁹⁹⁰ *50 Strategies To Prevent Violent Domestic Crimes*, (Washington DC, 2002), 17-18, National Crime Prevention Council.

⁴⁰⁹¹ Gallagher, Maggie, *Marriage and Public Policy: What Can Government Do?* (New York, NY, 2002), Institute for American Values, April 16, 2002.

addition, members of the Korean media came to participate and cover the event. This was a remarkable participation rate considering that most parts of the area were closed due to snow. Speakers included the Executive Director of the Center, as well as the President of the Council, a representative of the county agency who funded the project, and a couple of attorneys who represent victims. Another speaker was the President of Korean Churches for Community Development (KCCD), who spoke on the importance and benefit of collaborations among churches, service agencies and government agencies for delivering better service and accessing funding opportunities. KCCD is one of leading organizations in the Korean community that has been working specifically with churches to help churches connect with mainstream stakeholders and resources in delivering needed services. Feedback from the participants was positive overall, with many questions being asked during the Question and Answer session. There was also discussion of continuing the group's effort in seeking additional funding for domestic violence programs for the community.

Another promising model is the Home on the Green Pastures agency located in Orange County, California. This organization has been in existence for over ten years and has extensive educational materials in Korean. They provide various programs and assistance for victims, including a long-term shelter, self-esteem classes, beauty classes, legal assistance, scholarships for job and computer training, and various other programs, including referrals to other mainstream agencies for other services. In addition, a few years ago, the agency produced an educational video in the Korean language that features a leading Korean American pastor, Reverend Choon Min Kang of Oriental Mission Church, and experts on domestic violence speaking about domestic violence. The organization is headed by a female minister who has close ties with Korean American pastors in the area and as a result, the organization has been successful in receiving financial support from their churches. The organization still faces resistance from churches with whom it does not have an established relationship. In addition, presenting domestic violence topics at an individual seminar has still been a challenge. The agency has used the strategy of educating pastors and church leadership on domestic violence during its presentations to churches on how it has used the financial support it has received from them.

Another promising agency, located in Cerritos, California, is called Healing and Intercessory Prayer Ministries. This agency has also been able to garner support from churches because many of the volunteer professional counselors are active members of churches and thus have been able to bridge the trust gap with churches. The agency also provides professional counseling services for victims and children and provides referrals for services they cannot directly provide. This agency's program is promising because it provides services that churches and pastors can relate to (e.g., inner healing and intercessory prayer)

Another promising agency is called Shimtuh, which means resting place in Korean, and it is part of the domestic violence program of Korean Community Center of the East Bay located in Oakland, California. The head of this

organization is Reverend Ann Rhee Menzie, a female Korean American minister. Shimtuh's objectives include providing linguistically and culturally sensitive services to Korean American survivors of domestic violence and their children in the Bay Area and working in cooperation with existing religious communities (Protestant churches, Catholic churches, Buddhist temples, etc.) within the Korean American society to prevent and eradicate domestic violence. Shimtuh is about 2 1/2 years old and is aggressive in providing assistance through its helpline, direct service, community education and community organizing. It has done some outreach effort to churches, with attendees at these events ranging from twenty to eighty participants. Shimtuh also works with the Korean ethnic media and sponsors cultural events such as drumming and singing in order to encourage public discourse among religious and community leaders on issues of domestic violence.⁹² In addition, the agency is in the process of developing a domestic violence training manual in Korean and English to train parishioners and pastors of Korean churches. It has also created a moving video of domestic violence in the Korean American community which features Korean survivors telling their stories. This video, which will be used for educational purposes, will soon be available to the public.

In interviews with pastors, the researcher found two church programs that have been used by churches to provide healing in broken marriages, including ones with domestic violence. The programs are called "Tres Dias" and "Glory Camp." Both are structured to provide spiritual renewal over a three-day period. Although the presentations are meant to be spiritual, many of speakers provide insight into everyday life and perspectives that participants were not previously able to see. In addition, it motivates participants to make dramatic changes in their life. They have been effective in working out many marriages that were on the brink of divorce. Although they may not be eligible for government funding as currently structured, the programs may allow the church to connect with service agencies if they are made aware that their programs would be further enhanced with additional tools and resources to provide victims of domestic violence.

Another model is a nonprofit Christian organization that is involved in strengthening marriages and families. This organization--called Christian Family Ministries--directs its outreach to church members. It provides training for singles on how to develop healthy marriages, as well as seminars for married couples. It also provides parenting classes and classes specifically tailored for pastors' wives. The steady growth of the organization demonstrates the need for such programs. Success stories also indicate the benefits of such programs.

D. RECOMMENDATIONS FOR ADDITIONAL DATA COLLECTION

⁹² Foo, Lora Jo, *Asian American Women: Issues, Concerns, and Responsive Human and Civil Rights Advocacy* (2002), 139, Ford Foundation.

This study focused on interviewing a limited number of senior pastors of Korean churches, victims and service agencies. To gain further insight, it is recommended that the following individuals and organizations be interviewed:

- pastor's wives, church elders, and associate ministers, who may have close contact with victims
- denominational heads who are in a position to invite domestic violence speakers
- police departments who may have additional information to support the existence of domestic violence and the assistance needed by victims
- mainstream domestic violence agencies—in order to identify resources that can be developed in the Korean American community as well as what resources need to be added to their services to cater to Korean American victims
- more of the domestic violence agencies and institutes who also work with faith-based agencies—in order to identify principles and models of success

In addition, to supplement this study, it is recommended that the following additional data be collected:

- data on verbal, emotional, sexual and financial violence Korean Americans are encountering
- data on violence by in-laws
- data on violence against children
- data on violence against elders
- data on types of marriage enhancement and counseling classes organized by churches as well as agencies to find what is working and what additional resources would enhance their programs
- data on the number and quality of shelters for Korean American women
- data on programs sponsored by Korean churches for alcoholism, mental health, and gambling and their effectiveness
- data on whether there are any ways in which domestic violence impacts Korean American/Asian American women differently than it impacts women who are not Korean American or Asian American. For example, since so many Korean Americans have family businesses, how does the existence of domestic violence in such a family impact on the victim differently than a case where a victim works outside the home but not in a family business?
- Data on victimization among Korean American women and men and how their victimization experiences compare with those of women and men from other social, cultural, racial and ethnic backgrounds.

E. CONCLUSION

Domestic violence is a prevalent problem in the Korean American community. Yet, significant barriers exist to keep victims from getting the assistance they

need. Such barriers include the influence of the Confucian culture which positions women as second-class citizens. This--combined with the influence of Christian churches that emphasize forgiveness and suffering--minimizes the atrocity of domestic abuse by perpetrators and the seriousness of the crime inflicted on the victim. As a result, perpetrators are held to little accountability and instead victims are stigmatized for not playing their expected role if they seek out assistance. In addition, as relatively recent newcomers to the United States, Korean American victims have special challenges. Yet, existing resources--whether mainstream or Korean American, including shelters and agencies--are often limited in their capacity to provide linguistically and culturally sensitive services needed by victims during this vulnerable period. In addition, the majority of the community including church pastors and victims, are unfamiliar with even the available resources and the legal system to assist victims of domestic violence. Finally, there is a serious gap between the agencies that can provide victims with resources and the churches that come in contact with many of the victims knowingly and unknowingly.

To start addressing domestic violence in the Korean American community, these barriers need to be removed through education, community outreach and research. One key factor to consider in successfully preventing and addressing domestic violence is the influence of the church. Any outreach and educational effort needs to tap into the vast outreach network of the church community and leadership. Yet, to date there has not been any significant effort to do so. In some communities, successful partnerships have been formed between faith-based institutions and domestic violence organizations. For example, in the African American community, the Black Church has collaborated with the Domestic Violence Institute to “specifically and intentionally develop relationships among congregations and domestic violence agencies by garnering the support of clergy, advocates, and law enforcement.”⁹³ This alliance was formed so that “battered women will not be forced to choose between their faith and their safety.” The Korean American church community should consider developing a similar partnership with local domestic violence resources and shelters. Such collaborations are necessary so that Korean American pastors and church members can be properly trained on how to prevent domestic violence and provide referral services and resources. A possible starting point for Korean American churches to join forces with domestic violence agencies to collaborate with churches against the battering of women is to explore how to expand some of the church’s existing family strengthening programs that deal with family strengthening programs. Some of the successful models have been presented in this paper.

In addition, much more effort and resources need to be devoted to researching the Korean American community and implementing the infrastructure to address domestic violence in the Korean American community. To date, little effort has been invested in collecting a comprehensive data on the prevalence of domestic violence in the Korean American community and what resources are needed to assist such Korean American victims. This research paper is only the beginning

and outlines additional research itemstopics that need to be addressed. Without such data, it is difficult to provide support for funding and mobilization of resources to effectively start addressing domestic violence in the community. Many times, Korean American victims have received limited services.; Hhowever, it is important to incorporate a Just as the Black Church and the Domestic Violence Institute has been successfully training churches and pastors in the Black community, the Korean American community also needs a similar intermediary who understands and has the trust of the Korean church community to be invited to train theKorean American pastors and church members on how to assist in preventing domestic violence and provideing needed resources to victims. Any solutions should be holistic – involving all members of the family including children. In addition, providing optionsassistance to victimsholistic approach in assisting victims, whether it is providing , such asthrough shelters, job training, relief money, baby sittingchild care, case managersment, beauty classes, language classes, long- term housing, means of transportation, legal and immigration assistance, as well as community support, areis essential to liberating the victim to make good choices for her life. Another thing to keep in mind is to note that any solutions should involve addressing the needs of all members of the family including children and even in-laws, who have significant influence in the Korean family structure.⁹⁴

In the long run, Mmore than intervention, prevention is the best solution to addressing the possibility of domestic violence in the long run. ByIf assisting families were assisted to better communicate, better, manage their finances, raise their children, and even to have a better sex life, some of couples will manage to minimize the stress factors that create a volatile environment for may be associated with domestic violence might be prevented. Churches are receptive to and welcome to such programs. Many churches are already successfully operating their version of programs such as Such programs as “strengthening families”, “happy families”,families”, “happy families,” “father’s classes” and parenting classes. In addition, sSuch classes canould easily include segments on domestic violence, and will lwhich would likely generate greater interest among and participation fromby Korean Americans in the classes.

⁹⁴ There are times when a victim is being abused not only by a spouse, but also by members of the spouse’s extended family. According to NARIKA, a South Asian domestic violence center in Berkeley, “there are cases where entire families, extended and joint, get involved in abusing a woman, with some members holding her down while others do the hitting” (Foo, Lora Jo, *Asian American Women: Issues, Concerns, and Responsive Human and Civil Rights Advocacy* (2002), 135, Ford Foundation). Thus, it is necessary to implement corrective measures that take into account the possibility that multiple perpetrators, including members of the same family, are involved in the abuse.

VI. APPENDICES

APPENDIX A

List of Service Providers Interviewed by Researcher

<u>#</u>	<u>Agency/Expert</u>	<u>City</u>	<u>State</u>	<u>Interviewee</u>
1	Asian & Pacific Islanders Institute on Domestic Violence	San Francisco	CA	Chic Dabby
2	Asian Pacific Women's Center	Los Angeles	CA	Chun Yen Chen
3	The Center for the Pacific-Asian Family, Inc.	Los Angeles	CA	Debra Suh
4	The Center for the Prevention of Sexual and Domestic Violence	Seattle	WA	Ellen Johanon/Rev. Thelma Borgonio-Watson
5	Christian Marriage Family Ministries	Santa Fe Springs	CA	Chul Min Kim
6	Healing & Intercessory Prayer Ministries	Cerritos	CA	Rev. Jenny Oh
7	Home on the Green Pastures	Orange	CA	Rev. Patricia Uhm
8	Korean American Family Service Center	New York	NY	Teresa Chung/Aiyoung Choi
9	Korean American Family Service Center	Los Angeles	CA	Rev. Peter Jang/Dong Ho Lee
10	Korean Community Service Center of Greater Washington	Annandale	VA	Hyun Sook Park/Dr. Esther Park
11	Shimtuh, Korean Community Center of the East Bay	Oakland	CA	Rev. Ann Rhee Menzie
12	Los Angeles City Attorney's Office	Los Angeles	CA	T. C. Kim
13	Korean American Counseling Service Center	Vienna	VA	Sehwha Yun Rha

#1 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency: **Asian and Pacific Islander Institute on Domestic Violence**
2. Location (City, State): San Francisco, CA
3. Name of Interviewee and Title: **Chic Dabby, Executive Director**
4. What's unique about your agency?
5. Number of victim assistance served?
6. What is the number on the waiting list?
7. What's your annual budget?
8. How do victims know about your center? - our programs are established for advocates and agencies serving api's- we are a national organization, people call for a referral information
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance?
10. What percentages of the clients are in the workforce?
11. Do you know how domestic violence impacts their ability to work?
12. How many days and how many times per year do they miss work? –
13. What kind of assistance has been helpful to the victims?
 - *wrap around service
 - *case management through one agency -comprehensive array of services through one agency or case management is through one agency
 - *legal, family, immigration, civil
 - *medical assistance, crisis service, mental service, substance service
 - *service for the children and teens-mental, advocacy for school work
14. What additional resources would be helpful to the victim?
15. How do you define success?
16. If you had the resources, what specific programs would you provide for the client and for the public?
17. Have any pastors or churches referred victims to your agency?
18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed?
19. Have you tried contacting churches/pastors? If so, what has been the response rate and response?

20. How did the church respond positively?
21. Are there any programs/resources or training that you would provide to churches or pastors? We don't, but there is a national organization for assisting pastors/churches... The organization's name is...Center for Prevention of Sexual and Domestic Violence, Seattle, 206-341903...www.cpsdv.org
22. They provide training programs/curriculum for clergy to address domestic violence...
23. Why do you think pastors/churches are unwilling to implement?
24. What's your gut feeling about where pastors are in assisting domestic violence
25. What programs/incentives do you think would encourage churches to sponsor such programs?
26. What else would you provide for churches? What was most effective? Importance of building relationships with hierarchy, to work inside out, then work with congregations... Getting them information about resources, education about gender violence, focus on how women are being harmed by men
27. What would be helpful to keep the family unit? Emphasis is not on keeping the family unit...Do a lot of advocacy to empower the women, to ensure the safety...Combination of services to empower the women, and sending a strong message to the male ...Society also has to send a strong message to male that this behavior is unacceptable...Many cases where women go back is because of family pressure, societal institutional pressure, in-laws to go back...many times accompanied by threat...Victims are living in a climate of fear...
28. What resources would you need to provide such resources?
29. What percentage of domestic violence in the Korean American community? Based on what?...There's no general number...but we have a fact sheet with a breakdown of ethnic communities....
30. What percentage are Koreans? – little, because no outreach... Director on domestic violence, ran a mental outpatient health clinic for 17 years for battered women, batterers, and children

#2 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency: **Asian Pacific Women's Center**
2. Location (City, State): Los Angeles, CA
3. Name of Interviewee and Title: **Chun Yun Chen, Executive Director**
4. What's unique about your agency? The center works with various community agencies that do not have shelter. Focus is long term – especially on housing. No in-house counseling. Help find legal service – pro-bono attorney – family law divorce, custody... first 3 months – dealing with legal, then with life skills, school, legal permit...the center has housing so they can afford to give time...computer training...Many tutors and volunteers....Most programs are one year – and it is too short...agency's clients stay between 18 months to 2 years to move out...The center has independent apartment space---the center has 6 apartments, they have 11 families waiting. The city of LA provided loans - \$564,000 and then HUD provided \$191,000 renovation.
5. Number of victim assistance served? May 2000 – and have served 35 families
6. What's the number on the waiting list?
7. What's your annual budget? \$250,000 annual, \$1 million in asset
8. How do victims know about your center? - referrals from Emergency shelter, friends, website, and community organizations
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance? 90% of clients come from emergency shelter...35% of victims were first time and no kids, 65% of victims were long term – suffered 3 to 5 years and usually for kids and the reason they leave is for their kids as well (DCFS many times require mothers to go to shelter because they want to keep kids)-at times, this situation gets out of hand
10. case: policy forced mother to leave husband and to take children...most clients do not have families here and do not have family bondage
11. What percentage of the clients are in the workforce?10% of the victims were in the workforce
12. Do you know how domestic violence impacts their ability to work? Emotional stress from domestic violence impacts their ability to work...they have limited ability to work with colleagues and with male bosses...it takes at least 8 months of counseling...single clients have it the worst – they are discriminated the most, single clients are reluctant to receive general relief bkz of fear of not getting citizenship from green card (public charge- burden on society)
13. How many days and how many times per year do they miss work? – Many times, the clients quit their job – one client quits every two weeks...in addition, shelter curfew also prevents developing friendships
14. What kind of assistance has been helpful to the victims ...*legal assistance – immigration status, child custody issue...assistance to getting public benefit – first month, focus is on medical insurance, calworks, etc. counseling...*kids – parenting class...weakest link is finding job – bkz of language, location barrier, bkz lack of skills

15. What additional resources would be helpful to the victim?...job, vocational, language training...living wage assistance...dental assistance
16. How do you define success? Clients never go back to abusive situation and have financial independence. The agency has good follow up because it's long term.
17. If you had the resources, what specific programs would you provide for the client and for the public? translate public benefits into Asian language so that victims will have freedom to leave their abusive situation in knowing that there are assistance...outreach campaign and host open house
18. Have any pastors or churches referred victims to your agency? Yes – very rare, less than 5%, and most times send them to shelter
19. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed?...Three religious groups – give in kind donations – fun activities, xmas gatherings – Israel temple, Christian church, and Buddhist temple...One is through personal contact of executive director, and two churches found out about the agency through their website to give donation
20. Have you tried contacting churches/pastors? If so, what has been the response rate and response? Adhoc, not intentional – board does not want to affiliate with religious organizations
21. How did the church respond positively? n/a – no outreach, center has waiting list
22. Are there any programs/resources or training that you would provide to churches or pastors? Agency can provide welfare benefit workshop...Legal workshops
23. Why do you think pastors/churches are unwilling to implement?
24. What's your gut feeling about where pastors are in assisting domestic violence?
25. What programs/incentives do you think would encourage churches to sponsor such programs?
26. What else would you provide? What was most effective?
27. What resources would you need to provide such resources?

#3 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency: **Center for Pacific Asian Families**
2. Location (City, State): Los Angeles, CA
3. Name of Interviewee and Title: **Debrah Suh, Executive Director**
4. What's unique about your agency? We are multi-service agency, we provide 24 hour crisis line in many Asian Pacific language – 15 to 20 Asian languages in house, we are first organization established to service Asian Pacific families, founded in 1978, we are the first in domestic violence and sexual assault service, we're not a service agency...we address the root causes of domestic violence..we look at solutions and prevention work and community capacity building ...We have transitional shelter (20% are Koreans) – it can house up to 7 people and emergency shelter can 13 families or 45 people (60% are Koreans this year)
5. Number of victim assistance served? Over hotline – 2000 callers/year, shelter/residential – 250 survivors/year
6. What is the number on the waiting list? If we don't have space, we put them in hotels... because this is emergency shelter
7. What's your annual budget? \$22 million
8. How do victims know about your center? National rape crisis line, linked to local and national crisis line, internet, calls from all over the country from Koreans in Denver, Florida, etc...we do outreach with Ethnic plus, and community centers, and brochures that we distribute through out LA county, churches...we target community leaders and community based organizations...and media...we use print media for Koreans...different for Cambodians who have high illiteracy rate
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance? It varies...we have it where there is a 3rd party intervention where individuals went to hospital...by police, by neighbors, etc....some people do call even at the beginning of stage even before the abuse began...
10. What percentage of the clients are in the workforce?
11. Do you know how domestic violence impacts their ability to work?
12. How many days and how many times per year do they miss work?
13. What kind of assistance has been helpful to the victims? It's hard to say because everyone comes with different expectations...people come to emergency shelter to find a safe place...each person's definition is different... Economic self-sufficiency..where we have transitional shelter plan where do they can stay for up to two years, free childcare services, and training for school...it's helpful to give women options...In terms of emergency shelters – legal help, finding out what their options are-can they have custody of their children, can I live and have my immigration status...we provide such assistance with Legal Aid
14. What additional resources would be helpful to the victim? Currently, one of the hardest things for us is when we try to establish women once they leave transitional housing ...low income housing, women cannot eek out a living, affordable quality childcare...while they

are with us, they are okay...but once they leave and try to reestablish and relocate...it is difficult...community needs to be more supportive and ostracize the perpetrator and not the survivor...I think government assistance is not enough ...current immigration laws do not cover many women who are suffering...there are many women who are on student visa, or with their spouses and do fit in the VALA exception...they are pretty much out of luck and do not have option but to stay with the abuser

15. How do you define success?
16. If you had the resources, what specific programs would you provide for the client and for the public?
17. Have any pastors or churches referred victims to your agency?
18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed?
19. Have you tried contacting churches/pastors? If so, what has been the response rate and response?
20. How did the church respond positively?
21. Are there any programs/resources or training that you would provide to churches or pastors?
22. Why do you think pastors/churches are unwilling to implement?
23. What's your gut feeling about where pastors are in assisting domestic violence
24. What programs/incentives do you think would encourage churches to sponsor such programs?
25. What else would you provide for churches? What was most effective?
26. What resources would you need to provide such resources?

#4 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency
 - a. **Center for the Prevention of Sexual & Domestic Violence**
 - b. Founded 1977 by Rev. Marie Fortune
 - c. Current staff size = 10
2. Location (City, State)
 - a. Seattle, WA
3. Name of Interviewee and Title:
 - a. **Ellen Johanson, Sales / Marketing Coordinator**
 - b. Rev. Thelma Borgonio-Watson out of town and forwarded the survey to Ellen
4. What's unique about your agency?
 - a. The primary mission is focused on education and training for religious communities.
 - b. Bridge secular and faith communities by integrating professionals in the field with pastors and encourage churches to work with agencies.
 - c. Focus on race and religious issues
 - d. Faith community deals with issues of morality and has much potential to change their attitude
 - e. Also address child abuse – the difference between discipline and abuse
5. Number of victim assistance served?
 - a. No direct service programs for victims, so they do not keep track of the numbers
 - b. Hundreds of thousands of people trained
 - c. Some limited phone counseling
6. What is the number on the waiting list?
 - a. Since they do not deal with direct service, the waiting list is for specific trainings that have limited space (but they do not have a consistent waiting list)
7. What's your annual budget?
 - a. Fiscal year: July 2001 – June 2002 = about 1.3 million
8. How do victims know about your center?
 - a. Rev. Marie Fortune, the founding director and senior analyst, is well known in this field. Her name recognition and book recognition brings ppl to the center
 - b. Word of mouth
 - c. Internet / website
 - d. Direct mailing of catalogs (twice/yr.) to 20, 000 names in sales/marketing database
 - e. Resources – video, books, education curricula
 - f. Network with other woman's organizations
 - g. State Coalition on Domestic Violence
 - h. State Coalition on Sexual Abuse
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance?
 - a. There are only some cases when victims seek assistance from the center, but when they do, they are usually well into the abuse/battered and want to leave the relationship
 - b. For the most part, victims are referred to direct-service agencies

10. What is the percentage of clients in the workforce?
 - a. Most are employed – receive training through their work
11. Do you know how domestic violence impacts their ability to work?
 - a. Unproductive
 - b. Depressed
 - c. Safety issues arise (i.e.: boyfriend threatens to come to their office...)
 - d. Usually when workplace issues come up, CPSDV will refer them to an organization/agency who do training in this area
12. How many days and how many times per year do they miss work?
 - a. ???
13. What kind of assistance has been helpful to the victims?
 - a. “Survivor Retreats” – used to do these annually but now the event has been handed over to specialists who do them a couple times / yr.
 - b. These retreats are primarily for victims abused by clergy
 - c. Clearinghouse
 - d. Books – esp. “Keeping the faith: Guidance for Abused Christian Women” (translated in Korean and Spanish)
14. What additional resources would be helpful to the victim?
 - a. After a needs assessment, CPSDV will refer them as best as possible...
15. How do you define success?
 - a. There are no measures of success for individual cases, since they do not do direct service
 - b. However, “Success comes in a lot of different sizes and packages”
 - c. In concrete numbers, the size of a group that attend a training can measure success but most of our measures of success are intangible
 - d. Raising consciousness and awareness
 - e. Providing education resources and tools
 - f. Getting pastors to think in different ways
16. If you had the resources, what specific programs would you provide for the client and for the public?
 - a. CPSDV’s mission is training and education focused. With that in mind, they have many new programs, videos, resources and topics that they would like to develop:
 - i. Elder abuse
 - ii. Diversifying languages
 - iii. Diversifying communities
 - iv. Men’s issues
 - v. Addressing non-Christian, non-Jewish agencies and groups
 - vi. Child abuse in Jewish groups
 - vii. Teen / Dating Violence in schools
 - viii. AAPI
 - ix. Gay / lesbian battering
 - x. Clergy ethics – boundaries, subtle issues, prevention work in seminaries
 - xi. More materials on the batterers and perpetrators (currently most of the focus is on the victim)
17. Have any pastors or churches referred victims to your agency?
 - a. Yes, but again they are not a direct-service agency so they will refer them out
 - b. However they do have some circumstances when they work directly with the victim, but it is seldom

18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed?
 - a. Yes
 - b. Bi-National Advisory Committee (Bi-NAC) is a group of religious leaders all over the U.S. and Canada
 - c. Many relationships began through the contact of Rev. Marie but also from CPSDV trainings
19. Have you tried contacting churches/pastors? If so, what has been the response rate and response?
 - a. Yes, but they have so much on their plate from churches/pastors coming to them that they do not have to make the effort to contact
 - b. When they do contact about training and resources, it is difficult and the response is sometimes disappointing
 - c. Many churches/pastors do not want to address these issues
 - d. The most difficult and negative response usually comes from immigrant communities
20. How did the church respond positively?
 - a. When progress has been made, it is a positive response and many times the positive response is unexpected
21. Are there any programs/resources or training that you would provide to churches or pastors?
 - a. Everything CPSDV does is for training and resources to churches, pastors, synagogues, and clergy...
22. Why do you think pastors/churches are unwilling to implement?
 - a. Ignorance
 - b. FEAR: of not wanting to confront the problem, of the what ifs...
 - c. Pride/arrogance of thinking they need to handle everything and not using referrals to agencies
 - d. Lack of money/resources
 - e. Lack of training
23. What's your gut feeling about where pastors are in assisting domestic violence
 - a. Overall, "It's better than it used to be, but far from where it can be"
24. What programs/incentives do you think would encourage churches to sponsor such programs?
 - a. Grassroots/internal pal motivating the churches and pastors
 - b. Trainings of no cost to them – when it's free, more ppl will come
25. What was most effective?
 - a. Videos
 - b. Books
 - c. Curriculum
26. What resources would you need to provide such resources?
 - a. Time
 - b. Money
 - c. Workers

#5 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency: **CMF Ministries(Christian Marriage Family Ministries)**
2. Location (City, State): Santa Fe Springs, California
3. Name of Interviewee and Title: **Chul M. Kim, President**
4. What's unique about your agency? To pursue happiness and love in marriage and family, CMFM provides education programs on family issues, restores family values, and serves family members in trouble.
5. Number of victim assistance served? ten
6. What is the number on the waiting list? None
7. What's your annual budget? about \$100,000
8. How do victims know about your center? Through advertisement via mass media such as newspapers and radio broadcasting
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance? They come to seek our assistance at a point where our client's spouse becomes physically and/or verbally violent and can't control his/her emotion on his/her own.
10. What percentage of the clients are in the workforce? N/A
11. Do you know how domestic violence impacts their ability to work? We sometimes see people can't even work due to their physical and psychological impacts.
12. How many days and how many times per year do they miss work? We don't have exact data on this.
13. What kind of assistance has been helpful to the victims? We help them to go back to basics of family values and emphasize on each other's responsibility and commitment in marriage.
14. What additional resources would be helpful to the victim? It would be essential to have governmental organization providing financial aids to victims in case they can't work.
15. How do you define success? To be united in love through reconciliation and forgiveness.
16. If you had the resources, what specific programs would you provide for the client and for the public? We provide marriage and family seminars such as premarital seminar, Married couple seminar, children seminar, husband class, mother class, wife class, and communication class.
17. Have any pastors or churches referred victims to your agency? Yes
18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed? Yes, we ask them to get involved in our programs.

19. Have you tried contacting churches/pastors? If so, what has been the response rate and response? Yes
20. How did the church respond positively? Most of churches see the value of our programs and yet they are passive.
21. Are there any programs/resources or training that you would provide to churches or pastors? We plan to invite churches and provide domestic violence seminars to them.
22. Why do you think pastors/churches are unwilling to implement? Their primary goal is the growth of their church. They overlook Domestic violence.
23. What's your gut feeling about where pastors are in assisting domestic violence ? My gut feeling tells me that pastors help out victims on a case-by-case base whenever there are any needs.
24. What programs/incentives do you think would encourage churches to sponsor such programs? If there is a shelter for victims or a place where they can be biblically trained.
25. What else would you provide for churches? What was most effective? Provides prevention programs to churches
26. What resources would you need to provide such resources? Professional counselors for victims

#6 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency: **Healing and Intercessory Prayer Ministries**
2. Location (City, State): Cerritos, California
3. Name of Interviewee and Title: **Rev. Jenny Oh, Counselor**
4. What's unique about your agency? It's open to the community regardless of income – it's donated...the volunteers are dedicated...they give a large amount of time...because they have benefited...believe in the ministry...we're able to provide...we're multi-ethnic – Korean and English...provide deep level emotional healing...we are bridge builders between community and the church
5. Number of victim assistance served? 30% of the clients who walk through the door are domestic violence victims
6. What is the number on the waiting list?
7. What's your annual budget? About \$30,000
8. How do victims know about your center? - through word of mouth and churches
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance? When it's a current occurrence or there's been a history of 5 to 7 years
10. What percentage of the clients is in the workforce? 70%
11. Do you know how domestic violence impacts their ability to work? Disrupts their normal routine of life, takes them to emotional crisis...they would miss or be late for work...or have to remove themselves from their home for survival and cannot attend work
12. How many days and how many times per year do they miss work? – Some individuals miss work for months or have to quit work all together to put their life together or if they are business owners, they have to sell their business to move away...many are business owners with their spouse...they would have to quit work...many times there is an affair and so women will want a divorce...70% of the victims don't seem to be able to function
13. What kind of assistance has been helpful to the victims?
 - a. crisis counseling –emotional and spiritual
 - b. referrals to church resources, different nonprofit agencies such as legal assistance, medical assistance
 - c. business advice/career advice
 - d. many times children and youth get abused
14. What additional resources would be helpful to the victim?...broader referral service...basic resources such as relief money, housing and legal advice
15. How do you define success? When we can get them out of the emotional crisis situations and make practical plans for the future...success will be defined when they are healed of their wounds.

16. If you had the resources, what specific programs would you provide for the client and for the public?
 - Provide relief fund – enough to live for a month or two, to survive whether it is for housing or food money...if they had that, they would be more confident of moving out...money equates to independence
 - provide legal and practical advice
 - relocation is a big issue and to have someone who can spend time, be able to hire someone who can help them with physical locations, they lack the ability to communicate...
 - Translators and social workers who can go with them to schools
17. Have any pastors or churches referred victims to your agency? Yes – the center has personal relationships with the senior pastors of the churches
18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed? Through Oikos where is co-pastor....The center has seven churches who are active partners and refer clients to the center and vice versa... Sometimes, members of the congregation provide individual contributions...i.e.: Grace Community Church...One victim worked, husband did not work, and was abused...she moved out of the house...and while she was looking for work, Grace church helped with financial resources....LA Home Church, Berendo Street Baptist Church, Oikos, Joyful Church, El Paso Church, Sa-rang Church...Relationships developed because the volunteers are members of the churches and refer
19. Have you tried contacting churches/pastors? If so, what has been the response rate and response? I did for a couple of years...there is a mixed response...if there is someone you know, it's easy access...unless you have the relationship, it's difficult...80% positive response because of my position
20. How did the church respond positively?
21. Are there any programs/resources or training that you would provide to churches or pastors? *workshops about healing...*publications on educating pastors about domestic violence, crisis situations...Annually, the center hosts two workshops/year ...but outside workshops, 14 workshops/year
22. Why do you think pastors/churches are unwilling to implement? They don't have the know how and resources are limited...theological background is a factor, trust is a factor
23. What's your gut feeling about where pastors are in assisting domestic violence? They do not have resources, they want to keep it in the church, secretive...they deny it or they try to make it a church teaching...not sure if pastors are equipped to deal with it?
24. What programs/incentives do you think would encourage churches to sponsor such programs? Money to give to clients and congregants...also, someone who can be on site to start up these type of programs...to mobilize church resources
25. What else would you provide for churches? What was most effective? Ministering to pastors and wives so that they themselves can be referrals and resources for their church...they have to be convinced that this is a worthwhile ministry
26. What resources would you need to provide such resources? Money to run the program ... since we are Christian organization, pastors would be comfortable

#7 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency: **Home on the Green Pastures**
2. Location (City, State) Orange, California
3. Name of Interviewee and Title: **Rev. Patricia Young-Ah Uhm, Shelter Director**
4. What's unique about your agency? We're the only Korean Christian women's shelter that has extended number of services and extensive educational materials that have been translated into Korean language...they have also created a video...I've been involved with the agency for 10 years...we purchased the shelter in 1993...we provide shelter for 3 months...we are well known...we have a beautiful shelter....4 bedroom shelter...but divided to house 6 families....purchased at \$225,000...but I'm sure it's valued
5. Number of victim assistance served? Few thousand for including counseling...few hundred for those who stayed at our shelter
6. What is the number on the waiting list? 6 individuals, we also send those to English shelters...we have sister relationship with Women's Transitional Living Center....provide translation
7. What's your annual budget? \$130,000 – mainly churches (over 30 churches) and individuals
8. How do victims know about your center? Through other counseling centers, through church referrals (20%), through individuals
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance? Over 85% at the last stage of seriousnessmany call for counseling and do not intend to come to the shelter
10. What percentage of the clients are in the workforce? Many do not have immigration assistance...60% are in labor force...and 40% are housewives...initially, there were more housewives...but this trend is changing...also, many victims do not have jobs because spouses control their lives and prevent them from going outside and obtaining independence
11. Do you know how domestic violence impacts their ability to work? Many who are working in the restaurant, their spouse come and take their money away, others are so physically abused, they cannot work...and others are so depressed, that they cannot function...spouses come to work site, so women have to quit
12. How many days and how many times per year do they miss work? It's difficult to say because they do not stay at our shelter long
13. What kind of assistance has been helpful to the victims?
 - a. First, we help with self esteem because they have been abused for so long...
 - b. Second, we provide education that abuse is not allowed
 - c. Personal enrichment – money management, stress and time and anger management, conflict resolution, cooking class, beauty class, and praise and parenting class

- d. Inner Healing – new life healing ministry
 - e. Individual counseling – we have partnership with outside professional service and we pay for the services (Asian Pacific Counseling and Treatment Center)
 - f. Case management
 - g. Group Counseling – group therapy
 - h. Legal assistance – send to Legal Aid and Asian Pacific Legal Center
 - i. Elliot Kim
 - j. Psychiatric referral
 - k. Children – assist transfer of school
 - l. Social Service application aid- medial, wic for legal residents
 - m. Job Skills, Training and Talent assessment – give \$250 grant to attend computer class, admission fee for beauty school
 - n. Outside recreation and service
 - o. Anger management and communication skills, and parenting workshops
14. What additional resources would be helpful to the victim? Many of the victims have many challenges trying to take care of their children while on their own ...it would be helpful if we could provide a long term transitional living that can accommodate up to 1 ½ years and where there was a comprehensive program such as after school program for children, baby sitting program, tutoring and other forms of assistance such as cooking
15. How do you define success? We define success when we have helped the candidate to where they can live independently both financially and socially and have a network of support to help her live out her life including steady job, and well-adjusted children)
16. If you had the resources, what specific programs would you provide for the client and for the public? Second step housing – on going training, group discussions, and case management assistance, and greater relief fund to assist victims
17. Have any pastors or churches referred victims to your agency? Yes, many – 10-15% of our referrals come from pastors...because we take a proactive approach in reaching out to pastors
18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed? Yes – we participate in many denominational seminars...we also have five major church supporters who invite us to report on their support use and for educational purpose
19. Have you tried contacting churches/pastors? If so, what has been the response rate and response? Yes...whenever I contact pastors, they respond that clients should get help...but still when victims contact pastors it is little less encouraging...however, there has been a significant change for more openness to assisting victims beyond spiritual counseling ... victims have three choices...continue receiving abuse, divorce, or go to court and force spouse to receive training
20. How did the church respond positively?
21. Are there any programs/resources or training that you would provide to churches or pastors? We can provide education on what kind of impact domestic violence has on family and children and that it is a crime and that it should not be covered up...over 90% of pastors now respond and say that women should not be abused
22. Why do you think pastors/churches are unwilling to implement? Many churches feel uncomfortable speaking about such a topic because victim and abuser are in the same location...a third party has to play this role...

23. What's your gut feeling about where pastors are in assisting domestic violence? One pastor said that a victim sometimes deserves physical abuse...
24. What programs/incentives do you think would encourage churches to sponsor such programs? We have been successful in educating churches by use of providing a mission report to churches that have provided financial support....
25. What else would you provide for churches? What was most effective? Since churches also hesitate on domestic violence, we can utilize dating violence...The best way is to ask for financial assistance from churches and then give a report on how their contributions were utilized...We also combine with parenting classes and happy marriage seminar with domestic violence...churches are most open...and this is most effective
26. What resources would you need to provide such resources? I need additional training programs, funding and trainers and outreach individuals to expand this program.

8 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency : **Korean American Family Service Center was founded in 1989.**
2. Location (City, State): Flushing, NY
3. Name of Interviewee and Title: **Hye-Suk Theresa Chong, Ph.D., Executive Director**
4. What's unique about your agency? Korean American Family Service Center (KAFSC) is a nonprofit organization promoting healthy relationships in families and assisting victims of domestic violence in the New York metropolitan area through a wide range of bilingual programs and services. The organization is an accessible community resource that advocates stronger Korean American family environments within the community. We are the only entity providing free of charge services with master level professionals to help Korean victims of domestic violence and sexual assaults.
5. Number of victim assistance served? #800(adults and children)
6. What is the number on the waiting list? No waiting list. Our services are all free of charge.
7. What's your annual budget? Approximately \$700,000
8. How do victims know about your center? Newspapers, Directories, TV commercials, through personal contacts& various outreach activities (e.g., parades, marches, going to churches, professional groups, police departments)
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance? There is no specific point, but Korean women seek help after long time struggles and victimization.
10. What percentage of the clients are in the workforce? Many of our clients before resolving their abusive relationships are self-employed to run some small stores with their husbands. About 3-5 % of our women clients are in professional job settings.
11. Do you know how domestic violence impacts their ability to work? discourage their job motivations (due to the impacts on their mental health issues such as depression & anxiety or lowered self-esteem)...go to work late or take off days due to husbands' threats or women's injuries due to the violence
12. How many days and how many times per year do they miss work? No statistical information
13. What kind of assistance has been helpful to the victims?
 - a. Crisis interventions
 - b. Legal advocacy
 - c. Emotional support
 - d. Concrete services such as interpretations & translations for their paper works to apply for public benefits
 - e. Care services for their children
 - f. Financial assistance

14. What additional resources would be helpful to the victim?...Care services for their children...Financial assistance (Emergency Fund for their children's food & necessities)... Job training classes...ESL service
15. How do you define success? When they regain a sense of safety & control over their life (including feelings of self-worth, self-respect, self-competence, self-sufficiency)...When they are reconnected with society by bringing them out of isolation
16. If you had the resources, what specific programs would you provide for the client and for the public?...Job Training or scholarship programs for helping clients financially independent...Case management for after-care services...Day care centers to help Korean working women with children in need of care
17. Have any pastors or churches referred victims to your agency? Yes
18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed? Outreach (through guest speakers for church events, personal connections)
19. Have you tried contacting churches/pastors? If so, what has been the response rate and response? Yes. Responses depend on the quality(e.g., understanding of social issues) of the church leaders
20. How did the church respond positively? Some church leaders are positive in terms of letting us educate their church people. But many church leaders are also abusive in their families.
21. Are there any programs/resources or training that you would provide to churches or pastors? Yes.
22. Why do you think pastors/churches are unwilling to implement? Because many of them conceptualize domestic violence professionals as breaking couple relationships by holding on their values of family preservation.
23. What's your gut feeling about where pastors are in assisting domestic violence? Many still teach victims to be more patient, generous, and kind to their abusive husbands to protect their families. Maybe, they don't want their people to go professionals due to their ownership to keep their people in their churches.
24. What programs/incentives do you think would encourage churches to sponsor such programs? Educational workshops & conferences among church leaders to educate about "domestic violence in faith community"
25. What else would you provide for churches? What was most effective? Case presentations to share d.v. professionals' experiences with the victims.
26. What resources would you need to provide such resources? Networking among church groups

9 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency: **Korean American Family Service Center**
2. Location (City, State): Los Angeles, CA
3. Name of Interviewee and Title: **Rev. Peter Chang, Domestic Violence Program Manager and Rev. Dong Ho Lee (response underlined)**
4. What's unique about your agency? Korean speaking, and program for perpetrators
5. Number of victim assistance served?
 - a. 60% victim assistance
 - b. domestic violence counseling – 40% served
 - c. 150 to 200 clients per year
6. What is the number on the waiting list?
7. What's your annual budget?
8. How do victims know about your center? – hotline, psa, brochure distribution, court listing
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance? Over 90% come usually, at the end of the domestic violence –On average, usually over 5 years, at brink of divorce

Victim

Special need – 70% immigrant status issues

Legal, financial and children are most majority of causes, not emotional

10. What percentage of the clients are in the workforce? 70% of victims are in workforce, and 100% of perpetrators
11. Do you know how domestic violence impacts their ability to work? About 20% of the cases encounter difficulties
12. How many days and how many times per year do they miss work? – not known
13. What kind of assistance has been helpful to the victims?
 - Legal service – 2 times/month for divorce, VAWA program assistance – free
 - Shelter program –
 - Job placement program – job referral program- success rate is good, but no follow-up
 - Counseling – low self-esteem, future planning, one on one session, 1 hour session over 3 to 6 months
14. What additional resources would be helpful to the victim?
 - Job training program, to provide financial independence to victims
 - Parenting program as single parent
 - Spiritual comfort and training to relieve guilt

15. How do you define success? 30% get divorce, 70% stay and go back ... because many victims stop after 2 sessions, maximum 5 sessions...it's difficult to gauge success
16. If you had the resources, what specific programs would you provide for the client and for the public? Advocacy and educational program- to help educate Korean American community on legal consequences, impact on family and children...Prevention classes – 50 in the last two years – 50% churches, 50% business...The center called 150 churches, did mailing and 10 churches responded after much encouragement to offer the classes to their congregation.
17. Have any pastors or churches referred victims to your agency? Do not recall any case.
18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed? Yes, two churches – midsize, center went to a cell group, initiated by the center
19. Have you tried contacting churches/pastors? If so, what has been the response rate and response? Yes, almost 100% initially respond and reject the opportunity to receive assistance regarding domestic violence. They claim there is no problem in their church or that they have their own church program.
20. How did the church respond positively? Through personal contact from staff or through other pastors
21. Are there any programs/resources or training that you would provide to churches or pastors? ...brochure on domestic violence...seminar – one hour and 30 minutes...24 hour hotline
22. Why do you think pastors/churches are unwilling to implement? They fear that church members will leave as a result of such programs. The pastors feel uncomfortable talking openly about these topics.
23. What's your gut feeling about where pastors are in assisting domestic violence? Many pastors and churches are in denial as to the existence of such a problem...there is a limitation of their awareness of the issue...but pastors are not open and not willing to acknowledge...most recently, I had approached a church to present a seminar on this topic and the pastor responded, "How can I present such an unpleasant topic." My church is part of the Korean United Methodist Church...it is one hundred years old and for the first time, I presented to the church on domestic violence and it was well received...DHS (Department of Health Service Program – Domestic Violence Prevention Program) program is required to work with churches and it is a prevention program...it consists of doing survey, showing a video, basic education on domestic violence...it goes over 2.5 hours
24. What programs/incentives do you think would encourage churches to sponsor such programs? Not sure....
25. What else would you provide? What was most effective? The center's PSA program was most effective outreach...Korean language
26. What resources would you need to provide such resources? Funding - making the PSA (\$10,500 each)...should change every 6 months

#10 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency: **Korean Community Service Center of Greater Washington (hereafter KCSC)**
2. Location (City, State) : Annandale, VA
3. Name of Interviewee and Title: **Hyun Sook Park, Coordinator of Domestic Violence Program and Dr. Esther Park, Executive Director** (comments underlined)
4. What's unique about your agency? KCSC is a 501 (c3) non-profit, community-based organization and a united member agency. Founded in 1974, KCSC has been serving low-income and newly immigrants with cultural and language barriers by providing vital services to meet their basic survival related needs and social needs. Major funding sources are local (Fairfax, Montgomery, and PG county)and state and some federal governments, private foundations such as Washington AIDS, and United Way of National Capital Area. We are social service agency providing immigrant services, educational services (etc. operation of senior centers, and summer schools, public health services (tobacco prevention, HIV/Aids prevention and outreach, bi-annual health fairs), community/social service (connecting eligible individuals with various welfare system and benefits such as Medicaid and Medicare, SSI benefits, food stamp and etc.), individual, family and group counseling (alcohol education, DUI related counseling, school-kids and youth counseling, substance abuse related counseling), and information and referral and serving Korean Americans in domestic violence funded by Fairfax County - \$30,000/year....has been around for the past 3 years...we work with a Vietnamese agency and Hispanic agency who were also funded...but our funding is being cut by end of the year
5. Number of victim assistance served? We help over 3 to 5 individuals as case management per month...we provide many referrals, we just hired a counselor...
6. What is the number on the waiting list? None Yes, there are a few Korean DV victims are waiting for a shelter spots.
7. What's your annual budget? For the organizational budget is a little over \$ 500, 000.00
For the domestic violence project is \$30,000
8. How do victims know about your center? We do outreach through brochures at restaurants, media, grocery stores, through workshops and word of mouth....no churches because I believe it doesn't seem to help because pastor's awareness in this issue is low... personally, I don't believe that the philosophy that is counseled by pastors is to forgive, and to have patient and to pray...I think churches can provide education and workshops
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance? They first call, and then we provide counseling for 2 hours...and then referral...many people have no clue....most of our clients who call have endured domestic violence for over 20 to 30 years.... They seek help at the last minute, usually very serious, and at the last stage of ending the relationship...another critical point is they, i.e. women, seek help when their children are involved and are in perceived and real danger
10. What percentages of the clients are in the workforce? I believe over 50% have jobs because they have financial difficulties. Many of Korean women victims are important

parshare of family income, mostly through small business, so called “Mom and Pop” business.

11. Do you know how domestic violence impacts their ability to work? Many victims who go to work and share with colleagues who call on their behalf...many just cannot work and for those who go to work, they cannot focus and be productive, and so productivity drops
12. How many days and how many times per year do they miss work? Some miss work 1 to 2 day/s per week, few times per month, few times per year
13. What kind of assistance has been helpful to the victims? First, many of the victims do not know how to respond when domestic violence occurs...many need legal assistance...many do not know many of their options that are available...including protective order, and things to be prepared
14. What additional resources would be helpful to the victim? Case management, long term shelter would be most helpful..providing a place where victims go; and they need to be educated in first of all their human rights, their options, and here America is different from Korea where they used to live, and fundamental change in their way of thinking and mindset.
15. How do you define success? I believe everyone has the right to happiness...but these victims have suffered and so when we help clients get their family life together and help them to understand that they have right to happiness and help them along the way to this is great.
16. If you had the resources, what specific programs would you provide for the client and for the public? Oh, I love this question; I will start to build Asian Safe heaven (a shelter that is culturally and linguistically appropriate and comfortable), and then provide full-fledged Domestic violence including but not limited to the following: 1. Domestic violence hot line in Asian languages, 2. form Asians against Domestic Violence network. Through the network pull all the important stakeholders together, such as religious pastors, social service agencies, lay men and women, parents, teens, and provide education and outreach and brainstorming and so forth to raise an awareness, on a regular and long term basis, 3.provide empowering and enriching counseling and education at shelter first and to victims, 4. provide a practical job related training, 5. most of all strengthen coordination, collaboration, and communication with existing pertinent social, legal agencies and school systems.
17. Have any pastors or churches referred victims to your agency? None yes to me (Esther park) several victims I helped.
18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed? Yes, our advisory board members are key pastors.
19. Have you tried contacting churches/pastors? If so, what has been the response rate and response? Through the personal relationship with pastor in our office and the pastor in our advisory board...but otherwise, limited contact Fall 2001, Domestic Violence Pilot Project held a one-day conference “Journey of DVPP—represented by very distinctive three cultures, three CBO organizations working together tackling against domestic violence”. On that conference Reverend Hahn and his wife attended and Mr. Hahn shared his thoughts on DV from pastors perspective. His input was well accepted and appreciated.
20. How did the church respond positively? n/a see the above response

21. Are there any programs/resources or training that you would provide to churches or pastors? We can provide workshops on the importance of domestic violence, anger management, impact on children, ways to strengthen families etc.
22. Why do you think pastors/churches are unwilling to implement? I believe pastors are not open to non-church members Are not interested in projects or events that are not directly related to witnessing that directly increases church members and brings people at their individual churches
23. What's your gut feeling about where pastors are in assisting domestic violence? Many pastors do not believe in divorce and in whatever means, the family has to be remained intact;;; **through the sacrifice on the women's part at the price of at any cost involving women's deafening, blinding and numbing their emotion forever in their lives**
24. What programs/incentives do you think would encourage churches to sponsor such programs? I would like to educate pastors and would like to provide education to importance of partnerships with agencies like ours to provide such training
25. What else would you provide for churches? What was most effective? n/a ...Tangible and intangible support and funding the programs and services that benefit church and community members
26. What resources would you need to provide such resources? I hope that churches would provide funding for such programs because many people gather in churches....I wish there was a system for the churches and the agencies to work together...Advisory Board Members - Rev. Kwang Ho Yang, President of Pastor's Association...Rev. Samuel Choi, First Presbyterian Church of Virginia...January 15, 2003 – sought advice for further development of this program which is funded by Fairfax County program...2/28/2003 – 11-1pm – seminar ...inviting 50 pastors from the surrounding community to support this cause...People seek churches first...but the advice pastors give incomplete advice... Purpose is to seek advice, provide training, and ask for funding

#11 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency: **Shimtuh (Resting Place), KCCEB**
2. Location (City, State): Oakland, CA
3. Name of Interviewee and Title: **Reverend Ann Rhee Menzie**
4. What's unique about your agency? Our agency is 2 1/2 years old and is aggressive in providing help-line, direct service, community education and community organizing. Last year, we've done 14 churches for workshops and presentations and much community education. ..We are in the process of preparing a **domestic violence training manual for Korean churches**, in Korean & English, for training lay women...We've done outreach to churches...because Rev. Ann is an ordained minister (PCUSA), Shimtuh has had more success in doing community education through workshops/presentations at Korean churches...the number of attendees vary from 20 to 80 individuals. We are planning to use our 'church manual' in the future and do more extensive outreach in Korean community through Korean churches – nationally in U.S. ...Also we've reached out to alumni associations of Korean immigrant community members, workshops in classes at college....We have created a very moving video (18 minute) of domestic violence and Korean community through telling survivors'(Korean American women) stories, for the purpose of community education.
5. Number of victim assistance served?
 - a. Summary report of Shimtuh activity (year 2001)
 1. Total # of calls? 91
 - # from women: 38
 - # from women's family and friends: 23
 - # from orgs. : 28
 - # from men: 2
 2. Total # of served?
 - # of women :38 (as a client)
 - # of children: 2 (counseling,?)
 3. services/advocacy
 - # of full time employees: 2 program coordinators
 - % of time spent on advocacy and services: about 70 % (rest of 30 % - meeting for collaboration, outreach workshop)
 4. % ethnicity of clients served: 100% Korean (inc. 1.5 + 2nd generation)
6. What is the number on the waiting list? We don't keep a waiting list. We try to help the women when they ask for help.
7. What's your annual budget? About \$92,000
8. How do victims know about your center? Through newspaper articles, distributed booklets and brochures, workshops/ presentations, TV. radio interviews, referrals, friends, church pastors, lawyers, Korean telephone directories, and etc.

9. At what point in the occurrence of domestic violence do your clients come to seek your assistance? Due to the fact of 'shame', family oriented lifestyles, religious beliefs of being patient and forgiving and obeying to husband and etc., and more, the clients who come forward seeking help from us are usually when they can endure no more of the abuse. One might say, most clients who come to us are in the stage of irrevocable or irreconcilable period.
10. What percentage of the clients are in the workforce? We have no data in regards to this.
11. Do you know how domestic violence impacts their ability to work? Of course. Hindrance to working are, limited English language skill, limited job skills, legal(or illegal) status, safety issue, child care, lack of transportation, and many more issues/concerns.
12. How many days and how many times per year do they miss work? Can't answer this.
13. What kind of assistance has been helpful to the victims? What we realize and hope to implement is a program to help the survivors get job training – English, computer skills, other job related skills – in safe environment and that it is not intimidating as the traditional mainstream job training centers.
14. What additional resources would be helpful to the victim? Child care. Emergency financial assistance such as auto repair & etc. Non-judgmental Social Services. Faith community's understanding & non-judgmental support. Oh, I can't name them all right now...
15. How do you define success? Success of what?
16. If you had the resources, what specific programs would you provide for the client and for the public? We offer our knowledge and understanding of Korean/Korean-American culture, history, and tradition and its relation to domestic violence, and offer **linguistically and culturally sensitive direct services** to the Korean immigrant women and families. ..Also offered is the community education (that is culturally competent for Korean community and non-Korean communities, and linguistically specific for Korean speaking communities) to increase awareness of domestic violence and to prevent/end domestic violence in K-A community. ..Especially through the service of Ann who is an ordained minister, Shimtuh is able to reach out more effectively to Korean communities in Bay Area and in U.S. through church network.
17. Have any pastors or churches referred victims to your agency? Yes.
18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed? Yes, we do. With pastors – through Ann's personal and church network, through giving workshops, and through Shimtuh's community lunch with local clergy people we meet and develop the relationships. sometimes, Shimtuh is approached by clergies who are interested in having dv workshops at their church, or wanting to refer a client to. With churches – mainly through Ann's personal network and through women's groups as Shimtuh gives workshops the initial contacts are made and we try to do community organizing with these women. Some volunteers come forward through these relationships.
19. Have you tried contacting churches/pastors? If so, what has been the response rate and response? Yes. If Shimtuh contacts through the personal network it gets somewhat easier reception, but if it is a 'cold call' the reception by the church/pastor is 'cold'.

20. How did the church respond positively? One positive response was – when Shimtuh had a planned workshop, the pastor announced ahead of the time and encouraged members of the church to attend. The pastor himself was actively participating in the workshop through small group activity and all. The church gave monetary gift to Shimtuh. Later, the church joined our agency (Korean Community Center of the East Bay) to be a member of Virtual Village network for their own community. And now, the church and their pastor is preparing to be financially supporting our program/agency as one of their local mission work. (May God bless us all – this is a success story, and we have hope in our community!)
21. Are there any programs/resources or training that you would provide to churches or pastors? As we mentioned earlier, Shimtuh's '**domestic violence training manual for Korean churches**' will serve to be an important part of any church related workshops.
22. Why do you think pastors/churches are unwilling to implement? Perhaps, limited knowledge and understanding of domestic violence and its sinful aspect of it to the family and community, and the resource in the community to help the survivors???
23. What's your gut feeling about where pastors are in assisting domestic violence? Need much training on domestic violence, and theological understanding of domestic violence.
24. What programs/incentives do you think would encourage churches to sponsor such programs? Need much conversations with the churches/pastors.... on this.
25. What else would you provide for churches? What was most effective?
26. What resources would you need to provide such resources?
27. Other comments?

#12 Survey/Interview for Domestic Violence Assistance Centers

1. Name of Agency: **Prior work with L.A. City Attorney Office, Victim Assistance Program and other Community Service Agencies**
2. Location (City, State): Los Angeles, CA
3. Name of Interviewee and Title: **T. C. Kim ((had 18 years of experience) – Southern Baptist pastor's son**
4. What's unique about your agency? CPAF – oldest running shelter for women and children for Asian Americans in US...it is a pioneering group, do workshops for government agencies, prominent
5. Number of victim assistance served? When I was at the City Attorney's office, 10,000 victims – 10% were domestic violence victims, at the Women's shelter – managed children's program – had 10 rooms, 30% were Korean and families stayed 2 to 3 months...
6. What is the number on the waiting list?
7. What's your annual budget? – CPAF – we had 20 staff ten years ago
8. How do victims know about your center? - CPAF -50% were referred by other agencies were law enforcement
9. At what point in the occurrence of domestic violence do your clients come to seek your assistance? Working for police department, women's shelter...It takes so much out of the victim to say they need help....there is usually several incidents, the seriousness has escalated...Shelter – is referred by other agencies...Police – someone else is calling... Things have been changing, 18 years ago, when calls came, it was at a severe stage...but now, victims are calling at earlier stage of domestic violence
10. What percentage of the clients is in the workforce? Less than 10% What kind of work do they do? Many are low skilled, non-professional jobs – secretarial, waitress, hospital receptionist, garment worker ... 80% of the victims did not have job skills...daycare, hair dressing....easy job training...it tends to be that those women who have professional background, they know some other options.... The downside of recent funding is that they have grouped with rape, domestic violence....grant was for robbery and assault victims...seems funding is more relaxed, which helps the victims . There is a current trend that is recognizing that locking up abusers is not conducive to what victims really want and counseling is not effective, what do you think could be a better way than what is available? They are both misconceptions....if you report to police to dv, they do not lock you up....also, many do benefit...I prefer prevention than intervention....people who want to get married, should go through pre-marriage counseling...to learn about many aspects about marriage, and to know the laws, if there is some education course for pre-marriage courses, if they could be provided at church....it would help domestic violence even starting...For those who are separated or divorced, they also go through education – not just counseling but legal matters, and who you are in sight of God...More counselors and better counseling programs, their know should be publicized....some networking among agencies to share the know how....there should be educational programs for counselors...counselors need to be updated...the counselors need to wake up...Korean community needs a reliable statistic study done to see what's most effective...Counselors need to

know more about the criminal justice system, and victims need to know more about what domestic victims will go through

11. Do you know how domestic violence impacts their ability to work? One of the impact was that because husband knew their workplace, so the victim, even if they could work could not go because of safety reasons...for a week or two, they could usually get excused, but longer than that, they would get fired or she would have to quit....One victim did not tell her boss, and husband stuck around, so that she had to quit
12. How many days and how many times per year do they miss work? If they miss more than one or two weeks, they get fired...and usually, they do have to quit work...In few cases, the victim went back to their husband to keep their job
13. What kind of assistance has been helpful to the victims?
 - *Crisis counseling
 - *Assistance with government programs – i.e.: food stamps, general relief, especially for children
 - *victim advocacy – someone who can stand by the victim
 - *criminal justice advocacy
 - *resources and referrals – legal matters – i.e.: divorce, immigration, child custody
14. What additional resources would be helpful to the victim? Good thing is that government assistance has increased...and laws for assisting victims has improved over the years...i.e.: two years ago – from beginning of 2001, if victim wants to move, they can up to \$2000 relocation expense, with letter from detective or psychotherapists...now it is revised, they can get it up front....within a week...if they have children, they can have even up to \$2000/per child...it includes furniture...victim and two children...they can get up to \$600
15. How do you define success of helping a victim?...First thing – is there safety for the life and health...Empowerment – education and resources wise...Third thing – if they could find something that makes them happy, health through means of economic security and family relationship
16. If you had the resources, what specific programs would you provide for the client and for the public? Approximately half the victims go back to their husband, return. Then half of those who return, leave again because of domestic violence. One of the reasons go back, the biggest was financial dependence....So job training skills is absolutely important. I created a network of hotels, restaurant owners and garment, childcare...others and hire at half rate for training, and then hire...but pilot failed, because of victims had emotional problems, and longer to train them, low self-esteem...need additional counseling. I wish that there were more options...need assistance from government to encourage bigger corporations to have some benefit to hire...need incentive program....They need long term shelter –2 years funding...Amongst victims, greatest were Koreans.
17. Have any pastors or churches referred victims to your agency?...Shelter – practically none – 10 years ago...City Attorney's office – I had church relations, quite a lot...20% to 30% of victims were referred by pastors or church leaders
18. Do you have any ongoing relationships with pastors/churches? If so, how was the relationship developed? I used to have contacts with the Christian Association, and Pastor's Association, Christian Newspapers and journalist for five years...CPAF – no relationship with churches...I tried many times ten years ago, I was shunned away by pastors...many times, the victims were pastor's wife...When I emphasized about women needing to be empowered, pastors felt that the agency were pushing for divorce, pastors

believed that they needed to stay at all cost...In 1998, KAFSC put on first “Building Family Peace” – Domestic Violence and Religion...turning point, church people came, and churches became more open...sponsored by California State Dept. of Health Services, California Endowment...Media is important...and they are supportive

19. Have you tried contacting churches/pastors? If so, what has been the response rate and response?
20. How did the church respond positively?
21. Are there any programs/resources or training that you would provide to churches or pastors? I do seminars or trainings to general public – once or twice a month at city attorney’s office during the 9 years...Presentation to churches – 2 churches during the whole 9 years – Oriental Mission Church was one
22. Why do you think pastors/churches are unwilling to implement? Statistics – 70 to 80% are church goers, there are over 3000 churches... about 1000 of them have 100 members, 30 churches – who are considered large churches, greater than 500, church is center of life, many people get information...When churches get big, they are involved with missionary work....why not get involved...Unwilling – shame factor, Christians do not want to reveal that they have dv in their families, culturally factor of problems should stay in the family...Theological – stay in relationship, no divorce, patience as virtue
23. What’s your gut feeling about where pastors are in assisting domestic violence victims? Still very much in the dark...small percentage may be enlightened...generation wise...
24. What programs/incentives do you think would encourage churches to sponsor such programs? If there was a government incentive to churches to provide domestic violence – Anything that would provide economic incentive or help increase church membership
25. What else would you provide for churches? What was most effective? Seminars, resource materials in Korean, phone numbers to various places for government assistance, networking
26. What resources would you need to provide such resources? Funding for domestic violence outreach to visit churches – the few that are out there go only to general public, universities and not churches...

APPENDIX B

List of Churches/Pastors Interviewed by Researcher

<u>#</u>	<u>Church/Pastor</u>	<u>City</u>	<u>State</u>	<u>Pastor</u>
1	Emmaus United Methodist Church	Richmond	VA	Rev. Yunho Eo
2	Glory Church of Jesus Christ	Los Angeles	CA	Rev. Richard Shin
3	Grace Community International	Fullerton	CA	Rev. David Shin
4	Hana Church	Buena Park	CA	Rev. Joshua Park
5	Hana Church	La Crescenta	CA	Rev. Sung Do Kang
6	Korean United Methodist Church of Greater Washington	McLean	VA	Rev. Yong Jin Cho
7	Living Hope Community Church	Rowland Heights	CA	Rev. Steve Chang
8	Oikos Church	Santa Fe Springs	CA	Bishop Robert Oh
9	Oriental Mission Church	Los Angeles	CA	Rev. Jae Ryung Whang
10	Our Lady of Victory Catholic Church	Washington	DC	Father Paul Lee
11	Trinity Korean Southern Baptist Church	Downey	CA	Rev. Byung Seung Kim
12	Young Nak Presbyterian Church	Los Angeles	CA	Rev. Hee Min Park
13	Vision of Peace Church	McLean	VA	Rev. Albert Hahn

Survey for Pastors/Churches (#1)

1. What is the name of the church? **Emmaus United Methodist Church**
2. Where are you located – city and state Richmond, VA
3. What is the congregation size? 250
4. Name of Interviewee and Position: **Yunho Eo, Pastor**
5. How long have you been in the ministry? 17 years
6. How long have you been in the ministry in the U.S.? 17 years
7. How long have you lived in the states? 22 years
8. What is your definition of domestic violence? Violence in the family
9. How many domestic violence victims have you counseled? 5
10. What percentage of Korean American families do you believe have domestic violence problems? Not sure
11. How about in your church? 1 family
12. How about in other churches? no
13. What has been the cause of domestic violence from your personal experience or in general? (Please give percentage breakdowns) cultural difference/drug/race
14. At what stage in the marriage life does a family come to a pastor for help? – almost final stage
15. What triggers the person to come to the pastor?- could not handle the problem
16. Who usually comes to the pastor – the wife or husband? What percentage? Wife(80%)
17. What do you think is the “role” of the pastor? – mediator
18. Have you ever counseled victims to divorce? yes
19. What resources do you provide to the victim? – conversation/dialogue/drug center
20. How about the abuser? Or the family members? conversation
21. How do you let your parishioners know about resources? Tel no/ address
22. Do you know of any outside resources or centers? – drug center in Henricho Co.

23. Have you ever referred or used outside centers? yes
24. Any success stories? No
25. How do you define success? Cure the violence
26. What do you base it on? observation
27. What theology would you like to apply to the victim and/or the abuser? God's creature and Jesus' suffering
28. What kind of resources and programs would be helpful to victims in your church and your community? helping victims have new vision for their life/ assistance for helping victims receive social service assistance
29. What kind of resources would be helpful to pastors?- counseling skills
30. What kind of partnership opportunities would be helpful for implementing programs?
N/A
31. If there were a program for churches, would your church be willing to sponsor a program? ... yes
32. If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be?
Providing place and counselor

Survey for Pastors/Churches (#2)

1. What is the name of the church? **Glory Church of Jesus Christ**
2. Where are you located - city and state: 1500 Wilshire Blvd. L. A. CA 90017
3. What is the congregation size? 1500 members for adult service, 600 for Elementary and Youth.
4. Name of Interviewee and Position: **Rev. Richard Shin, Senior Pastor**
5. How long have you been in the ministry? 15 yrs.
6. How long have you been in the ministry in the U.S. ? 10 yrs.
7. How long have you lived in the states? 17 yrs.
8. What is your definition of domestic violence? Any problem or violence which relates within family member. One major type of it would be a physical abuse where victim is literally getting physically beaten. Other minor type is a verbal violence which lead them to fear and hurt.
9. How many domestic violence victims have you counseled? 10 cases/monthly
10. What percentage of Korean American families do you believe have domestic violence problems? 30% major, 70 % minor, (as described in #8)
11. How about in your church? 15% major, 40% minor (as described in #8)
12. How about in other churches? Appx same as our figure.
13. What has been the cause of domestic violence from your personal experience or in general? (Please give percentage breakdowns) From my experience, such problems as alcohol, gambling, substance abuse and mental problems are very minor percentage, approximate figure is less than 10%. High percentage falls onto financial problem, children and marital affairs. As high population immigrate in near Los Angeles area, many people are faced with financial difficulties forcing both wife and husband to work and in some cases as they establish small business, they have to work together. This is some what different culture from what they were used to back in Korea. As for their

- children, not being able to fully understand educational system here in U.S. parents can not keep their concentration in raising kids especially with their busy schedule.
14. At what stage in the marriage life does a family come to a pastor for help?
 15. This all depends on who or what situation they are in and also could reflect depending on what kind of relationship they have with their pastor. I have seen cases where wife comes in for counseling after one argument with her husband and also there could be a case where victim or abuser is locked up in a jail and still refuse to come for counseling.
 16. 15) What triggers the person to come to the pastor?- Hearing testimonial stories from people around them who have had successful stories which lead them to turn their life around
 17. Who usually comes to the pastor - the wife or husband? What percentage? Usually wife comes in for counseling by 75%.
 18. What do you think is the “role” of the pastor? Find them a peace in their troubled heart and encourage them to have hope. Lead them to the right direction to solve the problem by referring them to outside social services.
 19. Have you ever counseled victims to divorce? In some cases, YES. But priority is for them not to get divorced.
 20. 19) What resources do you provide to the victim? Word of God. Comfort them with love and care just as what Jesus would have done. In some cases shelter or financial aid or some advice is provided if needed.
 21. How about the abuser? Or the family members? Word of God. Encourage them to have a prayer time for himself/herself and for the victim. We also encourage them to join retreat camp program we have 4 times a year. It gives them a time to look back on their lives to see where they are from and where they are headed. In some cases we need to inform them of legal action that needs to be taken and/or take place.
 22. How do you let your parishioners know about resources? Usually by the fellowship among friends, we find those family seeking for help. In addition, through our website which we share many testimonies and also radio program which contains message of the day.

23. Do you know of any outside resources or centers? Yes
24. Have you ever referred or used outside centers? Yes
25. Any success stories? Many
26. How do you define success? As they find peace in their family, gap between their loved ones become closer. They will attend church more often and will want to volunteer for church events. When they come into arms of Jesus, there will be peace in their heart and it's unavoidable to hide in their everyday life.
27. What do you base it on? If they accepted Jesus as their Savior, they are thankful for everything that has occurred in their lives.
28. What theology would you like to apply to the victim and/or the abuser? To a victim, I would encourage him/her to try to understand the abuser and pray for one another. To an abuser, let him/her understand this is not the method of Jesus as he taught us to live this world.
29. What kind of resources and programs would be helpful to victims in your church and your community? All the things listed below are helpful but these sources might only be temporarily relief for some cases. Most importantly, as they accept the Lord as their Savior, Holy Spirit will guide their way with wisdom to utilize these helpful resources. I believe most of the lists below will be much helpful.
30. What kind of resources would be helpful to pastors?- Guidance of Holy Spirit to lead each soul to right direction. Also more outside community social services for victims in trouble as indicated above.
31. What kind of partnership opportunities would be helpful for implementing programs? Any type of program as long as it implements the problem we have in our society and most importantly, as long as we glorify the name of Jesus and love our neighbors.
32. If there were a program for churches, would your church be willing to sponsor a program? ...Yes, most definitely, but it would depend on what type.
33. If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be?

Before church commits to any program, you need to find out exactly what type of program church might be in demand. For example, because our church is located in the center of downtown where population of just arrived immigrants is concentrated, their household incomes are lower than those people who attend churches in suburban area with higher income. Their lifestyle profile will reflect different type of problems. We also have to consider our ability to handle the program.

Survey for Pastors/Churches (#3)

1. What is the name of the church? **Grace Community International**
2. Where are you located – city and state: Fullerton, CA
3. What is the congregation size? 1000 members
4. Name of Interviewee and Position: **Rev. David Kwang Shin Kim**
5. How long have you been in the ministry? 21 years
6. How long have you been in the ministry in the U.S. ? 21 years
7. How long have you lived in the states? 30 years
8. What is your definition of domestic violence? One or two times incident - I do not consider abuse, but a habitual abuse –mainly physical abuse
9. How many domestic violence victims have you counseled? 30 families
10. What percentage of Korean American families do you believe have domestic violence problems? 5%
11. How about in your church? 1%
12. How about in other churches? I don't know
13. What has been the cause of domestic violence from your personal experience or in general? (Please give percentage breakdowns) Many cases, there are unbelieving spouses – bad temper(patriarchal cultural bias) -25%, alcohol – 12%, affairs – 10%, drug and gambling – 10%, spouse is too devoted to church – 14%, family problems (in-laws,) – 12%, others
14. At what stage in the marriage life does a family come to a pastor for help? –50% comes when there is a repeated abuse over the years and they are coming to pastor to seek a solution, 35% comes as last resort before divorce, 15% - at the beginning of the abuse
15. What triggers the person to come to the pastor?- many people think of pastor as father and so they come as counseling or before divorce – 70% come on their own, 30% come through ministers or through cell group leaders

16. Who usually comes to the pastor – the wife or husband? What percentage? 85% wife, 15% husband
17. What do you think is the “role” of the pastor? –explain the biblical principle and encourage individuals to enter the church’s educational program (Tres Dias)...its’ been effective in healing marriages and provide counseling, and give them shelter at the prayer mountain location
18. Have you ever counseled victims to divorce? never
19. What resources do you provide to the victim? – temporary housing, relief money, housing also at prayer facility, counseling, participation at Tres Dias program, provide transportation
20. How about the abuser? Or the family members? – provide counseling
21. How do you let your parishioners know about resources? It is case by case
22. Do you know of any outside resources or centers? – no
23. Have you ever referred or used outside centers? Our church runs our own program
24. Any success stories? Yes – 50% of the cases, many cases where families were restored
25. How do you define success? When the couples are living happily together without the abuse
26. What do you base it on? Based on observation and their feedback
27. What theology would you like to apply to the victim and/or the abuser? Bible speaks about few cases for divorce...when a spouse has an affair, one can divorce. Obedience has a limit, submission follows even though there is danger. The bible talks about keeping the family unity and few cases for divorce. God permits divorce when the other has an affair or the other is an unbeliever and they want to get divorce because the spouse believes in Jesus Christ. God permits but does not command....God wishes to keep the family.
28. What kind of resources and programs would be helpful to victims in your church and your community? counseling seminars, tres dias programs, and long term and short term shelter

29. What kind of resources would be helpful to pastors? Training on outside resources, counseling training
30. What kind of partnership opportunities would be helpful for implementing programs?
We have a paid, on site counseling staff – contacting that person would be helpful...and we have 20 associate pastors...
31. If there were a program for churches, would your church be willing to sponsor a program? ...yes, and we have land out in Corona, California with 80 acres that can be used as women's shelter...also, I am open to other programs that will promote Christian principles
32. If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be?
Ongoing seminars.. and work through denominations, we have a semi- annual conference where all the pastors gather...it would be good timing...our denomination is called Korean – Christian Presbyterian (Conservative Association)...SYNOD – North America United Synod...Conference is held in Spring and Fall

Survey for Pastors/Churches (#4)

1. What is the name of the church? **Hana Church**
2. Where are you located – city and state? Buena Park, CA
3. What is the congregation size? 250
4. Name of Interviewee and Position: **Joshua Park, Senior Pastor**
5. How long have you been in the ministry? 15 years
6. How long have you been in the ministry in the U.S. ? 24 years
7. How long have you lived in the states? 20 years
8. What is your definition of domestic violence? Abusing the family
9. How many domestic violence victims have you counseled? None
10. What percentage of Korean American families do you believe have domestic violence problems? I don't know, maybe 5 %
11. How about in your church? I know of one person.
12. How about in other churches? I wouldn't know
13. What has been the cause of domestic violence from your personal experience or in general? (Please give percentage breakdowns)...I wouldn't be able to quantify. However, in my case, major conflicts stem from inflexibility.
14. At what stage in the marriage life does a family come to a pastor for help? –It really doesn't matter. For me it's usually before they get married.
15. What triggers the person to come to the pastor?- When they are absolutely helpless. Since I am not such a great counselor, I am the last resort for many.
16. Who usually comes to the pastor – the wife or husband? What percentage? So far it was the wife, though, only once.
17. What do you think is the “role” of the pastor? – Be a good listener, intercede in prayer, and as the last resort dialogue with both.
18. Have you ever counseled victims to divorce? No

19. What resources do you provide to the victim? – N/A
20. How about the abuser? Or the family members? No experience
21. How do you let your parishioners know about resources? N/A
22. Do you know of any outside resources or centers? – Yes.
23. Have you ever referred or used outside centers? Fortunately, not yet.
24. Any success stories? N/A
25. How do you define success? Restoration of healthy marriage.
26. What do you base it on? Their love and commitment for God and each other.
27. What theology would you like to apply to the victim and/or the abuser? Ephesians 5:22, where obedience and sacrifice are emphasized.
28. What kind of resources and programs would be helpful to victims in your church and your community? Great Bible teaching and counseling professionals.
29. What kind of resources would be helpful to pastors? There are plenty out there, I am sure.
30. What kind of partnership opportunities would be helpful for implementing programs? Close referral services
31. If there were a program for churches, would your church be willing to sponsor a program? ... Maybe, depends on who's doing it and what their relationship with us is.
32. If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be? Sharing that on the pulpit and raising the awareness.

Survey for Pastors/Churches (#5)

1. What is the name of the church? **Hana Church**
2. Where are you located – city and state? La Crescenta, CA
3. What is the congregation size? 50
4. Name of Interviewee: **Rev. Sung Do Kang, Senior Pastor**
5. How long have you been in the ministry? 18 years in U.S. ? 15 years
6. How long have you lived in the states? 15 years
7. What is your definition of domestic violence? –verbal abuse, sexual abuse, physical abuse
8. How many domestic violence victims have you counseled? 50
9. What percentage do you think domestic violence happens in Korean American community? At one point or another, every single women have experienced such abuse- especially for women in the 40's and older....women in the 30's are not willing to endure...30 % to 40%
10. How about in your church? 20%...Our congregation is made up of 1/3 to 1/2 of divorced, separated or in their 2nd marriage.
11. How about in other churches? I'm not sure...but probably similar
12. What has been the cause of domestic violence from your personal experience or in general? *Difference in values – 30%, alcohol – 5%-7%, gambling – 10%, substance abuse – 2% -5%, mental -1%, depression – 5%, financial problems -15%, children – 10% to15%, marital affairs – 15% -20%...*Marriage problem, no meaningful dialogue...only recreation is television, they do not share bed...when there is communication problem, there is no release...lack of knowledge and know how for rebuilding communication...the women who have financial power tend to escape and divorce, but the women who are financially dependent are stuck in the marriage ...*In my experience with domestic violence victims, many after sending their husband to jail, regret and rejoin their husband, and then get abused again...this occurs because they are financially dependent and have low self

- esteem...*Many cases, women do not want to escape their world...because they are not brave enough....also, they have to be shamed by their female friends...thus, they carry the shame of domestic violence even after separation and divorce...they are marked as failure...this factor is major cause for keeping domestic violence to continue...*Marital affairs, substance abuse, alcohol, gambling
13. At what stage does a family come to a pastor for help? –Usually, right before marriage
 14. What triggers the person to come to the pastor?- Most times, I as a pastor realize that there is a problem and seek the family for assistance...
 15. Who usually comes to the pastor – the wife or husband? What percentage? Wife- 75%, husband -25%
 16. What do you think is the “role” of the pastor? –prevention is most important, vision giver especially to the victim to have new life goal...because their focus is so much on the home, that they revictimize themselves
 17. Have you ever counseled victims to divorce? Yes – 6 cases
 18. What resources do you provide to the victim? –listening and counseling, victim advocacy, translation, transportation, lodging...church currently ran a shelter, (church sets aside 10% of church budget for shelter)
 19. How about the abuser? Some counseling for parishioners, but very limited contact for others...Or the family members? –none
 20. How do you let your parishioners know about them? Word of mouth and through Bible studies and through associate ministers
 21. Do you know of any outside resources or centers? –Rev. Kang Young Saeng, Pacific Asian Counseling Center
 22. Have you ever referred or used outside centers? yes
 23. Any success stories? 65% to 70% success
 24. How do you define success? They find their own meaning of life and set up their goal and have peace with other family members

25. What do you base it on? By observation and sharing -when they enter school or job, or bring them to church, escape from fighting
26. What theology would you like to apply to the victim and/or the abuser? Pursuit for the kingdom of God, utilizing your life as a tool for God's kingdom...best way is to pursue with husband and wife, but if not, they have to seek other options...
27. What kind of resources and programs would be helpful to victims in your church and your community?
 - a. *Many are not financially and emotionally independent...
 - b. (Job training and placement opportunities, retraining, relief money, helping victims have new vision for their life, materials in Korean language, translation service, transportation service, temporary lodging, long term lodging, assistance for helping victims receive social service assistance...
 - c. *Marriage seminars...and funding for providing ministers who are specialists in this area to visit homes with problems to listen and direct and refer
28. What kind of resources would be helpful to pastors?-*Continuing education*Congregation support of the ministry –
29. What kind of partnership opportunities would be helpful? *Organizations like Korean Churches for Community Development,*Legal assistance centers, attorneys, police department, prison ministry with women's support, also program for mission education (to help individuals understand their fortune)
30. If there were a program for churches, would your church be willing to sponsor a program? ...yes
31. If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be?

*Seminars that educate pastors on legal resources, and establishing a relationship with agencies that assist victims*Focus on couples marriage enhancement cases

Survey for Pastors/Churches (#6)

1. What is the name of the church? **Korean United Methodist Church of Greater Washington**
2. Where are you located – city and state? McLean, Virginia
3. What is the congregation size? 1200
4. Name of Interviewee: **Rev. Yong Jin Cho, Senior Pastor**
5. How long have you been in the ministry? 25 years in U.S. ? 20 years
6. How long have you lived in the states? 22 years
7. What is your definition of domestic violence? –physical, verbal, uncontrolled violent act through which family members are abused
8. How many domestic violence victims have you counseled? 3 or 4 cases
9. What percentage do you think domestic violence occurs in Korean American community?
Around 10%....I'm being conservative...
10. How about in your church? Because the problem is not exposed, it is difficult to assess...
but less than 10%
11. How about in other churches? Probably higher figure than 10% because our
congregation composition is particularly higher educated, and longer stay in U.S...but this
is my guess
12. What has been the cause of domestic violence from your personal experience or in
general? Immigrant stress, frustration from role confusion – in Korea, women serve and
stay at home and male go out to make the earning, but this is changed...also, loss of
prestige and financial power in coming to the United States...also, many have also been
abused as a child...so their childhood experience...lack of role model...for example, one
parishioner does not know...women had a mental problem and needed a psychological
treatment, lack of male role model in growing up, immigrant stress....also, interracial
married couples...the situation is especially difficult...

13. At what stage does a family come to a pastor for help? –Many times the problems are hidden and so pastors do not know of the problem many times.... ..probably in the middle or after the middle of the problem...at the initial stage, they do not come
14. What triggers the person to come to the pastor?- Other person's advice...Usually, the friends who know the family intimately advice the family members to seek the pastor for help...it's unusual that the individuals initiate contact with pastor on their own
15. Who usually comes to the pastor – the wife or husband? What percentage? – wife – 70%, male 30%
16. What do you think is the “role” of the pastor? –compassionate listening in the first stage, then if they need counseling, we counsel...then, if they need further help beyond our help, we refer them to other specialists...when cases get serious, even if we do not refer, the county will take over
17. Have you ever counseled them to divorce? Not explicitly, yet...but there are definitely situations that divorce is a consideration and I advice various options, including divorce implicitly...but of course, my initial goal is to restore the marriage
18. What resources do you provide to the victim? –books on marriage in Korean to the victim, short term relief fund- up to \$1000 per need, counseling, referrals, support for the children....for the whole congregation, we do many marriage classes that are preventive... usually, it's taught by my wife and associate pastors...classes address finance, communication –we hold these classes (8 weeks) two times a year...also parenting classes (5 weeks)
19. How about the abuser? Counseling, give ride
20. Or the family members? –attention to children...in many cases, I'm not the only one involved, but other Associate Pastors also got involved in and provided translations
21. How do you let your parishioners know about them? We have never announced publicly... but we provide resources when they seek our assistance...and the church provides financial support to the Washington Family Counseling Center (Virginia)- (\$1000/year) ,

- and Korean Community Service Center - (\$2000/year) and many of our parishioners sit on the board ...they become exposed to the services
22. Do you know of any outside resources or centers? – Washington Family Counseling Center (Virginia)-, and Korean Community Service Center ...We also support Korean Family Resource Center...I understand there are Korean staff in the County programs... and I also know of one individual who provides victim assistance in Fairfax County
23. Have you ever referred or used outside centers? yes
24. Any success stories? Probably not so far, they are in the process of improving their relationships
25. How do you define success? The restoration of shalom, establishment of peace and mutual respect beyond just stopping physical abuse
26. What do you base it on? In unsuccessful case, the resulting divorce ..., in other cases, through observation or through their sharing
27. What theology would you like to apply to the victim and/or the offender? Theology of inner healing is important, compassion and love is very important...there's a book called, "Theology of Han (accumulated pain)"would be helpful
28. What kind of resources and programs would be helpful to victims in your church and your community?
- *Small group ministry is important to helping families provide a support system to allow for intervention
 - *Greater Relief Fund Funding- our church has not set up a fund
 - *Good books and materials on helping domestic violence victims in Korean language and English language
 - *Father's group
 - *Long term shelter- we are supporting Bethany House (Battered Women's Shelter) – it would be good to have one for Korean women only
 - *Easily accessible shelter that churches can refer victims to

- *Case management person/victim advocate- provide rides, etc.
 - *Mentoring program for couples
 - *We would like to develop a retreat program focused on helping couples receive inner healing and provide couples enrichment program
29. What kind of resources would be helpful to pastors?-programs that provide knowledge of available governmental and community resources for victims and pastors in Korean language and educational programs that train pastors how to handle the first stage of domestic violence and when to provide referral
30. What kind of partnership opportunities would be helpful? *When there are mental issues, or there is no financial support or insurance...it puts the church in a difficult situation because of church's limitations...it can only provide short term help...*A closer relationship with county programs that provide assistance to victims because they have access to many resources
31. If there were a program for churches, would your church be willing to sponsor a program? Yes...
32. If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be?
- *American way of doing things may not work....because Korean Americans are reluctant to expose themselves...also, Korean Americans
 - *In conjunction with current agencies or creating a new program...
 - *At minister's training meeting, it would be good to present training at these seminars and also get their input first before opening it to the community...
 - *Partnership opportunities with existing agencies that provide these services...

1)

2) Survey for Pastors/Churches (#7)

- 3)** What is the name of the church? **Living Hope Community Church**
- 4)** Where are you located –city and state: Rowland Heights, California
- 5)** What is the congregation size? 150
- 6)** Name of Interviewee and Position: **Steve Chang, Senior Pastor**
- 7)** How long have you been in the ministry? 10 years
- 8)** How long have you been in the ministry in the U.S.? 10 years full-time, 4 years part-time
- 9)** How long have you lived in the states? 31 years
- 10)**What is your definition of domestic violence? Physical abuse that in another context would be considered battery.
- 11)**How many domestic violence victims have you counseled? I have been aware of a few but have openly counseled only one such couple with that issue.
- 12)**What percentage of Korean American families do you believe have domestic violence problems? I believe it is much rarer in Korean-American families because of various factors. I don't think I can give an educated guess but if I had to take a number out of the air, I would say 10% have at least occasional problems with domestic abuse.
- 13)**How about in your church? Perhaps 5%
- 14)**How about in other churches? Perhaps 7%
- 15)** What has been the cause of domestic violence from your personal experience or in general? (Please give percentage breakdowns)
- *Culture – 40%
 - *Stress – 40%
 - *Alcohol – 20%

- 16)** At what stage in the marriage life does a family come to a pastor for help? It varies with my relationship with the couple. Certain factors cause them to come to me earlier. Those factors can be their age (if they are younger), how much they have confided in me about their marriage in the past (if I have done their pre-marital counseling), and how much they trust me. Couples close to me come to the pastor fairly quickly. The pastor can become the first person they go to when they feel that they need third-party intervention when they are unable to solve their own. Otherwise, most couples come to the pastor as the last resort.
- 17)** What triggers the person to come to the pastor? As mentioned earlier, two things can trigger it. It can be a problem that they believe they need third party intervention in. It also can be a last resort before openly contemplating a much more serious an option (i.e. divorce or separation).
- 18)** Who usually comes to the pastor – the wife or husband? What percentage? It depends. Most men do not perceive their marital problem to be as severe and will hesitate in receiving counseling early. So in earlier stage of a conflict, the women normally seek counseling...But later on when the problem gets to the critical stage and the husbands are desperate, they will come seek me out.
- 19)** What do you think is the “role” of the pastor?
- *A pastor’s role is to be a “referee”. I cannot live their life for them. I cannot force reconciliation if they do not want it. I also will not agree that they should separate.
 - *Most people know what they need to do in order to reconcile but they are unable to do so because of all the emotional scarring. My role is to listen and help them to get beyond their own pain and understand the pain of the other. I am a referee.
 - *As a counselor, I also give my help by suggesting small practical steps that I believe would help.
 - *If the problem were beyond me, I would refer them to a professional.

- 20)** Have you ever counseled victims to divorce? No. In physical abuse, I would counsel separation first. I would advise counsel from the separated state.
- 21)** What resources do you provide to the victim? I would refer them to outside resources. There are none at our church that offer direct assistance to victim's special needs.
- 22)** How about the abuser? Or the family members? Same.
- 23)** How do you let your parishioners know about resources? I have let them know discretely when asked but have thought about putting notices in the monthly newsletter of outside resources that are available.
- 24)** Do you know of any outside resources or centers? Yes. Have you ever referred or used outside centers? Yes.
- 25)** Any success stories? Yes.
- 26)** How do you define success? Overtly dangerous physical abuse is stopped and long-term marriage counseling has begun.
- 27)** What do you base it on? In their own words. I notice that the woman becomes more empowered to speak her mind and the points of conflict shifts.
- 28)** What theology would you like to apply to the victim and/or the abuser? To the victim:
That God is a God of love apart a lack of proper love from her spouse. You can find contentment without having to depend on your spouse. You need to be strong in God in order to stand up for yourself. Later on, you will find strength to slowly forgive your husband. To the Abuser: You need to be honest with yourself. That is the beginning point of change. Without it, you will destroy others around you. But God is able to help any man change.
- 29)** What kind of resources and programs would be helpful to victims in your church and your community? *I am unsure if my church was an appropriate choice for this questionnaire. Our church is an English speaking church comprising of mostly Korean-Americans who were either born in the United States or came to the U.S. early in life. They already have access to most of the resources that is mentioned.
- 30)** What kind of resources would be helpful to pastors?- Pastors are very good at seeking proper resources if they know where to find it. I believe writing up a comprehensive booklet on how to help (as a religious worker) those in an abuse relationship would be a good thing. They can be mailed free to various churches. This should be translated into various languages.
- 31)** What kind of partnership opportunities would be helpful for implementing programs? Empowering non-denominational counseling agencies to help be a resource to the churches.
- 32)** If there were a program for churches, would your church be willing to sponsor a program? ...Not at this time.

33) If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be? I believe larger churches should provide the way. Many of them have knowledgeable counselors in them and would be able to help set something up. When larger churches set an example, smaller churches eventually follow.

Survey for Pastors/Churches (#8)

1. What is the name of the church? **Oikos Community Church**
2. Where are you located -city and state? Santa Fe Springs, California
3. What is the congregation size? About 100 adults
4. Name of Interviewee and Position: **Robert Oh, Bishop**
5. How long have you been in the ministry? About 15 years
6. How long have you been in the ministry in the U.S. ? About 15 years
7. How long have you lived in the states? 30 years
8. What is your definition of domestic violence? Someone's right as a person is being violated emotionally, physically and spiritually.
9. How many domestic violence victims have you counseled? one
10. What percentage of Korean American families do you believe have domestic violence problems? I don't know.
11. How about in your church? Less than 10%
12. How about in other churches? I don't know.
13. What has been the cause of domestic violence from your personal experience or in general? (Please give percentage breakdowns) drinking
14. At what stage in the marriage life does a family come to a pastor for help? at the end
15. What triggers the person to come to the pastor?- desperation
16. Who usually comes to the pastor ??the wife or husband? What percentage? wife
17. What do you think is the role of the pastor? coach, mediator
18. Have you ever counseled victims to divorce? yes
19. What resources do you provide to the victim? counseling
20. How about the abuser? Or the family members? none
21. How do you let your parishioners know about resources? no
22. Do you know of any outside resources or centers? no

- 23 . Have you ever referred or used outside centers? no
- 24 . Any success stories? no
- 25 . How do you define success? Overcoming the problem
- 26 . What do you base it on? Reality
- 27 . What theology would you like to apply to the victim and/or the abuser? Theology of forgiveness and grace.
- 28 . What kind of resources and programs would be helpful to victims in your church and your community? We don't have this at our church
- 29 . What kind of resources would be helpful to pastors?- faith based counseling center
- 30 . What kind of partnership opportunities would be helpful for implementing programs?
Financial help to start faith based counseling center
- 31 . If there were a program for churches, would your church be willing to sponsor a program? yes, if it aligns with the core of church value.

Survey for Pastors/Churches (#9)

1. What is the name of the church? **Oriental Mission Church**
2. Where are you located – city and state? Los Angeles, California
3. What is the congregation size? 6,000 members
4. Name of Interviewee: **Rev. Jae Ryung Whang, Administrative Pastor**
5. How long have you been in the ministry? 10 years, in U.S. ? 10 years
6. How long have you lived in the states? 28 years
7. What is your definition of domestic violence? –trouble in marriages
8. How many domestic violence victims have you counseled? More than 20 cases
9. What percentage do you think it happens in Korean American community? I read in newspaper – 30% of Korean American families suffer from domestic violence...but I believe that many victims do not bring it to the attention of outsiders
10. How about in your church? 1% to 2%
11. How about in other churches? 1% to 2%
12. What has been the cause of domestic violence from your personal experience or in general? –alcohol and drugs 80%, gambling – 10%, job situation – 10%
13. At what stage does a family come to a pastor for help? – after one or two days after the incident, usually minimum of couple years of abuse
14. What triggers the person to come to the pastor? -they come to seek help in deciding whether to separate/divorce or stay in the marriage...at this point, there is some hope and openness to seek help and stay in the marriage if there is a change in current status
15. Who usually comes to the pastor – the wife or husband? What percentage? – 90% women, 10% men
16. What do you think is the “role” of the pastor? –try to recover the family unity, but sometimes cannot help
17. Have you ever counseled them to divorce? 0%

- 18 . What resources do you provide to the victim? –emergency relief (we introduce to emergency shelter – House of Salvation and Healing, Christian Family Counseling Center – Rev. Kang Young S., So. California Nanoom Christian Family Fellowship), relief fund - \$100 to \$500
- 19 . How about the abuser? No programs, they don't ask for help
- 20 . Or the family members? –relief fund – about \$500 to \$1000, help them find jobs through referral system of church members – 10% of the cases
- 21 . How do you let your parishioners know about them? The church does not publicize but when the victim seeks help, the program is shared...
- 22 . Do you know of any outside resources or centers? – yes, stated before, no
- 23 . Have you ever referred or used outside centers? Yes....If not, why?
- 24 . Any success stories? 50%
- 25 . How do you define success? I think of restoration of normal life as family and social life as before
- 26 . What do you base it on? Observation or family comes and says thank you and they attend regular church service
- 27 . What theology would you like to apply to the victim and/or the offender? I think the grace of the Lord be upon those families who are in trouble...the work for restoring the family is healthy and as good Christian ...that is exciting and fruitful point...I try to assess the cause of the domestic violence and see if there is a chance of recovery ...but I do tell the victims to be patient and pray and to give time for cooling down...most important is that if the women does not tell anyone, the situation does get worse...but if the women reports to pastor and to the police, men does slow down....but main problem is that many women hide their problems, and men do not experience the crisis
- 28 . What kind of resources and programs would be helpful to victims in your church and your community? I think marriage counseling, couples marriage classes, educational programs would be helpful...also seminars and retreats would be helpful....couple mentoring program by older couples, materials in Korean language and cultural sensitive

training and materials ...*and long term women's transitional housing, *property for shelter*manpower to assist with legal and financial and social governmental aid*many victims are worried that if they seek help outside church, they may be reported of their immigrant status*assistance in language barrier*financial support for job training

29 . What kind of resources would be helpful to pastors?-training or seminar for pastors, relief fund to assist victims, awareness of assistance programs available,

30 . What kind of partnership opportunities would be helpful? Relief centers, educational center, funding sources, emergency relief, educational prevention program

31 . If there were a program for churches, would your church be willing to sponsor a program? Yes

Survey for Pastors/Churches (#10)

1. What is the name of the church? **Our Lady of Victory Catholic Church**
2. Where are you located – city and state: Washington, DC
3. What is the congregation size? About 1,500.
4. Name of Interviewee and Position: **Father Paul D. Lee, Pastor**
5. How long have you been in the ministry? 20 years
6. How long have you been in the ministry in the U.S.? 20 years
7. How long have you lived in the states? 24 years
8. What is your definition of domestic violence? Psychological, oral, and physical abuse and violence inflicted by a family member unto other family members. In most cases, it is by a husband to his wife and children.
9. How many domestic violence victims have you counseled? A handful.
10. What percentage of Korean American families do you believe have domestic violence problems? More than 1/3.
11. How about in your church? Perhaps a little less.
12. How about in other churches? Hard to tell.
13. What has been the cause of domestic violence from your personal experience or in general? (Please give percentage breakdowns) *difference in values – 10, alcohol – 20, gambling – 5, substance abuse – 5, mental problems - 20, depression – 15, financial problems - 10, children – 10, marital affairs – 5.
14. At what stage in the marriage life does a family come to a pastor for help? –
15. What triggers the person to come to the pastor?- desperation
16. Who usually comes to the pastor – the wife or husband? What percentage? wife
17. What do you think is the “role” of the pastor? – advisor and coach.
18. Have you ever counseled victims to divorce? Yes.
19. What resources do you provide to the victim? – relevant agencies.

20. How about the abuser? Or the family members?
21. How do you let your parishioners know about resources? Parish bulletins or inserts.
22. Do you know of any outside resources or centers? – yes.
23. Have you ever referred or used outside centers? Yes.
24. Any success stories?
25. How do you define success?
26. What do you base it on?
27. What theology would you like to apply to the victim and/or the abuser? Genesis teaching on human dignity and mutuality; recognition of sanctity and equality of human persons.
28. What kind of resources and programs would be helpful to victims in your church and your community?
29. What kind of resources would be helpful to pastors?- continuing education.
30. What kind of partnership opportunities would be helpful for implementing programs?
31. If there were a program for churches, would your church be willing to sponsor a program? ... yes.
32. If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be? Supporting those facilities and centers.

Survey for Pastors/Churches (#11)

1. What is the name of the church? **Trinity Korean Baptist Church/Conference of Korean Southern Baptist Churches of California(CKSBCC)**
2. Where are you located – city and state: Downey, California
3. What is the congregation size? 35
4. Name of Interviewee and Position: **Rev. Byung Seung Kim, Senior Pastor and President of CKSBCC**
5. How long have you been in the ministry? 14 years
6. How long have you been in the ministry in the U.S. ? 14 years
7. How long have you lived in the states? 20 years
8. What is your definition of domestic violence? It is a crime –when there is a difference of opinion, a forced effort...when a husband uses violence on a wife...this is prevalent in Korean community of Confucian influence of patriarchic order
9. How many domestic violence victims have you counseled? 3 individuals
10. What percentage of Korean American families do you believe have domestic violence problems? I believe around 30%...this is my guess
11. How about in your church? 10%
12. How about in other churches? Probably similar – around 10%
13. What has been the cause of domestic violence from your personal experience or in general? (Please give percentage breakdowns)*Financial problems -70%, children -10% (children is not under control, both spouses blame each other), language problem -10% culture shock – 10%
14. At what stage in the marriage life does a family come to a pastor for help? –when it is very serious and last stage of the relationship...it would have been helpful if they had come the first time but they don't like many other Koreans

15. What triggers the person to come to the pastor?- Usually the women tell the pastor's wife once trust is established, and the pastor's wife tells the pastor
16. Who usually comes to the pastor – the wife or husband? What percentage? Wives – 66%, Husband – 33% (the wife ran away and the husband came searching)
17. What do you think is the “role” of the pastor? –Give advice and to be a model
18. Have you ever counseled victims to divorce? Never – I believe that all problems can be resolved...it is a God given partner....there are problems because of lack of faith
19. What resources do you provide to the victim? – counseling, prayer, and to overcome in faith
20. How about the abuser? Or the family members? -counseling
21. How do you let your parishioners know about resources? – when they come to me...I do use sermons as well...Koreans are not comfortable with announcements
22. Do you know of any outside resources or centers? – yes
23. Have you ever referred or used outside centers? -yes – to a shelter (run by Rev. Young Saeng Kang)
24. Any success stories? 2 families – 66% of the cases
25. How do you define success? - the two families who were intending to get a divorce are not separated and have stayed united
26. What do you base it on? First they are together and by observation
27. What theology would you like to apply to the victim and/or the abuser? God has allowed the two partners to be one and man should not separate what God has put together...too many think of themselves and not willing to apply God's word to our everyday live
28. What kind of resources and programs would be helpful to victims in your church and your community? *Relief fund- many women , children's assistance, communication and counseling with victims help to resolve many of their problems, case manager – someone who can assist them, shelter and counseling services for victim and abuser assistance,

marriage enhancement classes are most effective ...usually, it's too late once the violence occurs*Pastor's wife said that sexual education would be greatly helpful...even to pastor's wives

29. What kind of resources would be helpful to pastors?-*Training for pastors on counseling and marriage enhancement and prevention classes –

30. What kind of partnership opportunities would be helpful for implementing programs?
Churches should know the need for such efforts and to have partnership opportunities with specialists...having partnership relationships with such agencies who will specifically tailor the program to our churches

31. If there were a program for churches, would your church be willing to sponsor a program? Definitely...I actually encourage my congregations to go to such seminars and retreats...for smaller churches who do not have the resources, they can utilize outside resources

32. If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be?
*Since I am President of the denomination, I can invite speakers to the denominational meeting to encourage pastors who may not have awareness and receive training. *Pastors are so interested in the Bible but have little interest and knowledge in the family...I think we need to reach out to the pastors....*Families have little time to focus on their families...and focus on the church growth*In May, we have family month...

Survey for Pastors/Churches (#12)

1. What is the name of the church? **Young Nak Presbyterian Church**
2. Where are you located – city and state? Los Angeles, California
3. What is the congregation size? 8,000
4. Name of Interviewee: **Rev. Hee Min Park, Senior Pastor**
5. How long have you been in the ministry? 40 years in U.S. ? 30 years
6. How long have you lived in the states? 31 years
7. What is your definition of domestic violence? Physical or verbal or mental abuse
8. How many domestic violence victims have you counseled? 30 in my life, 10 case/year....3 to 4 case/month
9. What percentage do you think it happens in Korean American community? The situation is hidden...but I guess between 10 to 15%.....Many Koreans do not want to reveal their private life and so we do not promote, but through sermons, counsel as a group
10. How about in your church? They don't bring it to the attention of the church, but through word of mouth, I hear that there are problems...so I guess, 25% to 30% have domestic violence problems
11. How about in other churches? Probably the same...not only conflict between husband and wife, but also between parent and children
12. What has been the cause of domestic violence from your personal experience or in general? Korean patriarchic tradition but women assimilate faster and want to prefer American way...and the women attain financial independence and have options, also men are unhappy because their past education and experience is not valued in U.S. and cannot move forward and experience limitation in U.S. and pass on their frustration to wives and family, conflict between children's education...many resort to alcohol, drugs -5%, gambling-15 to 10%, infidelity – 40%, financial problem – 40%, children being involved in gangs – 5%, mental problems – over 1% to 2%

13. At what stage does a family come to a pastor for help? –almost at the last stage (after they have passed the opportunity for reconciliation)...they come too late many times, and we could provide better help if they came earlier...our culture does not encourage seeking counseling and may not reveal their identity in discussing their personal problems but may present if it was a third party
14. What triggers the person to come to the pastor?—when they have run out of all other options and feel they cannot help themselves
15. Who usually comes to the pastor – the wife or husband? What percentage? – wife – 70%, husband -30%
16. What do you think is the “role” of the pastor? –to listen, and to help them define and clarify their problem
17. Have you ever counseled them to divorce? Yes...many come to pastor seeking/desiring divorce...and I help them to consider all their options...even in the Bible, there are cases for reasons for support...infidelity and unbelieving spouse
18. What resources do you provide to the victim? –we recommend them and refer professionals...particularly mental cases, relief money - \$300 to \$500 and at times \$1000, and also through Biblical counseling, - overall, our church maintains a \$100,000 funding for community assistance...last year for 9-11, church raised over \$100,000 to provide assistance to victims apart from our budget
19. How about the abuser? Refer them to counseling centers – we provide in return financial support – Green Pastures - \$200/month, and Korean American Family Service Center -- \$1000/year
20. Or the family members? –refer to Sung Hwa Mission for drug related ministries, and Shin Chae Disabled for disabled.
21. How do you let your parishioners know about them? Limited outreach efforts...because Koreans hesitate to reveal their private situation ...so seek the assistance of cell group leaders to recommend and refer individuals who may need assistance...we do announce about our annual relief fund to parishioners

22. Do you know of any outside resources or centers? – Korean American Family Service Center, Queenscare Center, Green Pastures, and two other places that provide assistance...Sung Hwa Mission...we do not use mainstream resources...mainly because we do not have relationships with them.....and they do not provide Korean language
23. Have you ever referred or used outside centers? - yes, particularly mental cases – to our parishioner whose specialty deals with mental cases
24. Any success stories? 20% of cases who stayed in the marriage, 50% divorced
25. How do you define success? Those who reconciled and overcame their problems....
26. What do you base it on? Their personal testimonies and observation
27. What theology would you like to apply to the victim and/or the offender? Theology of reconciliation and healing
28. What kind of resources and programs would be helpful to victims in your church and your community? Prevention classes would be helpful, Korean language programs and translated materials, ongoing relief fund, a center which can provide information on all the resources...
29. What kind of resources would be helpful to pastors? A training on how to utilize these resources, and materials in Korean language, an identified person or program that specifically works with Korean pastors and provides many hand holding services, a person who can actually run around and assist individuals to apply for various resources...in particular, many pastor's wives currently provide this service on a limited basis without financial compensation
30. What kind of partnership opportunities would be helpful? Establishing relationships with denominational associations and geographic locations of various groups(i.e.: pastors, elders, Christian businessmen, women's missionary societies, Korean Christian media, many missionary society groups)
31. If there were a program for churches, would your church be willing to sponsor/welcome a program? I am personally interested but would have to seek session meeting approval... but I'm sure that because of our track record in commitment to serving the needy, we

would be interested to pursue and provide such opportunities...Church has many activities that are priority already and so limited opportunities and interest to seek additional programs....and also agencies also because of limited staff do not aggressively seek out church relations

32. If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be? If there was an agency that churches believe is always readily available to provide resources for domestic violence victims....it comes down to relationships...

Survey for Pastors/Churches (#13)

1. What is the name of the church? **Vision of Peace Church**
2. Where are you located – city and state: McLean, VA
3. What is the congregation size? 70 average Sunday attendance, 100 active members and constituents
4. Name of Interviewee and Position: **Albert Hahn, Pastor**
5. How long have you been in the ministry? 10+ years
6. How long have you been in the ministry in the U.S. ? 10+ years
7. How long have you lived in the states? 20 years
8. What is your definition of domestic violence? Physical and non-physical acts that generates fear beyond normal degree and wounds
9. How many domestic violence victims have you counseled? Formally about 10, but other cases come up in Bible study setting, retreats etc.
10. What percentage of Korean American families do you believe have domestic violence problems? Intuitively speaking a large portion especially if we include domestic violence incidents that no longer continue. I do not have any statistical data.
11. How about in your church? Hard to tell. Many have grown up with incidents of domestic violence, but much fewer actually experience them currently.
12. How about in other churches? I suppose that there are more cases among the first generation Korean American families than subsequent generations. (Again, this is based on no hard core data, but simply educated guess.)
13. What has been the cause of domestic violence from your personal experience or in general? (Please give percentage breakdowns) Physical violence has been commonly accepted reality in post-war Korean male culture. Both in school and any other organizations, physical violence (beating, punching, etc.) are “acceptable” form of disciplines and commonly practice. Fortunately, it is changing. In addition, patriarchic family value system leaves father figure (head of the household) with little accountability.

Instead of confronting the offender, victims often make excuses for the offender (e.g. he is under a great deal of stress...) of simply avoids the situation that provokes the violence.

Lack of education and empowering counseling are the main problems. Issue of shame plays a big role. Very few people will share their experience of domestic violence in order to avoid shame on their family. Alcohol and unhealthy sexual repression play big role as well.

14. At what stage in the marriage life does a family come to a pastor for help? – Due to shame issues, people rarely come for help. Even when the pastor finds out, they tend deny their problems. For the second generation who grew up with domestic violence tend to be more open about sharing their experiences, especially when the threat of violence is no longer there in their own family.
15. What triggers the person to come to the pastor?- Possibility of divorce or children “acting out.”
16. Who usually comes to the pastor – the wife or husband? What percentage? Usually the wife.
17. What do you think is the “role” of the pastor? – proclaiming that God does not condone violence and God does not expect the victims simply endure it/ allowing people to break the silence/ not in severe cases, actually counseling (especially in Korean American setting, qualified professional counselors who speak Korean and understand cultural dynamics are not easy to find/ referral.)
18. Have you ever counseled victims to divorce? I have counseled people who are trying to discern whether they should get divorced. Some of them did. However, I do not tell them to get divorced or not.
19. What resources do you provide to the victim? – counseling and referral to agencies and legal experts.
20. How about the abuser? Or the family members? Same as above.
21. How do you let your parishioners know about resources?
22. Do you know of any outside resources or centers? – family counseling centers, but mostly other individual counselors.

23. Have you ever referred or used outside centers? Yes, but most times, they do not go.
24. Any success stories? When domestic violence is involved, it is hard to consider any cases success, since there are so much pain involved. Yet, I have seen many young people finally deal with the pains of the abuse from their parents and/or abuse between the parents. Some of them even confronted. They have experienced “partial” healing.
25. How do you define success? When people finally come to understanding that they do not have to live a life of victim and make painful but healthy choices.
26. What do you base it on? Self evaluation and my own discernment.
27. What theology would you like to apply to the victim and/or the abuser? Everyone is a child of God and God does not wish them to remain victims/ Even in the suffering, the “victims” have God-given power and freedom to make choices of their own/ The pursuit of health and joy are not contrary to God’s desire etc.
28. What kind of resources and programs would be helpful to victims in your church and your community? Training of the counselors. Financial assistance, especially for the victims who need further vocational training in order for them to be financially independent. Legal assistant, especially for those who do not have permanent residency or citizenship. Support group for victims, especially children and teenagers.
29. What kind of resources would be helpful to pastors?- Referral network with the accurate evaluation of the helping agencies. (Often people, including clergy, do not trust community centers, because their counselors are not well trained.) Opportunities to meet them and those who have been helped by them.
30. What kind of partnership opportunities would be helpful for implementing programs? Whatever the program, it has to be a long term program that will gain trust of the community gradually. We cannot start a new program or agency and expect people suffering from domestic violence will flood in.
31. If there were a program for churches, would your church be willing to sponsor a program? ... We will consider them.

32. If there were a way to encourage churches or pastors to be committed to providing these programs or resources to their congregation and to the community, what would they be?

APPENDIX C

Geographical Distribution of Domestic Violence Victims Interviewed

	<u>Victims</u>	<u>City</u>	<u>State</u>
1	Female 1	Los Angeles	CA
2	Female 2	Los Angeles	CA
3	Female 3	Los Angeles	CA
4	Female 4	Los Angeles	CA
5	Female 5	Los Angeles	CA
6	Female 6	Los Angeles	CA
7	Female 7		VA
8	Female 8		VA
9	Female 9		VA

Survey Questions for Domestic Violence Victims #1, #2, #3, #4, #5

Item	Victim #1 N	Victim #2 L	Victim #3 N	Victim #4 K	Victim #5 N
1	Female 50 years 22	Female 58 28	Female 43 18	Female 46 20	Female 44 22
2	32	25	19	21	18
3	30	23	10	21	18
4	silence	fighting	Silence & talk back	crying	Being stubborn
5	shame	shame	Cultural bound	finance	Reputation
6	Not many	none	counselor	friends	friends
7	anger	N/A	education	friends	Being comfort
8	pastor	none	counselor	friends	friends
9	Beating	Physical violence	verbal	Disrespect/ verbal	Sexual/ disinterest
10	yes	once	yes	yes	yes
11	sympathy	N/A	sharing	repeat	comfort
12	some	Not much	reframing	much	none
13	several	none	once	several	once
14	scary	N/A	Helpful	uncomfortable	N/a
15	distrust	enemy	fear	obedience	indifference
16	clerk	sales	teacher	volunteer	Fulltime housewife
17	several	once	several	many	N/A
18	much	separate	some	Pretty much	much
19	finance	job	Mental support	Job skill	finance
20	Work training	Job skill	education	Job training	finance



Survey Questions for Domestic Violence Victims #6

1. Male or female? Female Age? 41 Years in the U.S.? 27 years
2. How long have you been married? Married for 9 years, now divorced
3. How many years did you encounter domestic violence? 9 years, from the first year of marriage
4. What did you do when you had a domestic violence encounter? Initially you do not know what's happening...so you try to save the marriage...so you try to correct whatever is bringing out this kind of behavior...after awhile, I started reading upon the issue and became aware that it is not my fault...my neighbors one time called the police and it improved the situation for somewhat...but because it's been the way of resolving their anger, it is hard to change and stop...there were numerous separations and finally decided to get a divorce
5. What kind of pressures/challenges or concerns kept you in the relationship even though you were being abused? First, financial pressure and concern for children...I didn't want the children to be in childcare and so I prepared myself for a career that gave me a flexibility for children...and I couldn't rely on your parents....because I didn't think it was the right thing to do
6. Did you ever seek outside help? No...because I knew where I was headed and I knew what the problems were...transitional housing was too low class and too humiliating...I did ask help to my parents
7. What made you decide to go get help? I realized that there was no way that I could do it by myself
8. Who/Where did you go to get outside help?
9. What was your experience like?
10. Did you ever go to a pastor? No – I didn't go because I was going to a church at the time and many times, traditional church counseling says to endure and pray...they never tell you to get a divorce even when you are getting beaten up
11. What kind of response/assistance did you receive from your pastor/church?
12. Did the provided assistance resolve your domestic violence conflict?
13. Did you go to any domestic violence assistance centers? no
14. If so, what was your experience like at the domestic violence centers? N/A
15. How did the domestic violence incidence affect your family and your work? It caused an unstable and fearful situation for me and the children...many relationships were

- destroyed including friends...it's uncomfortable situation for families to face...it's shameful...and at the time, I was working with my husband as a swimming instructor...
16. What kind of work do you do? Swimming director
17. Did you have to miss work? How often? I didn't go to work when these incidents happened...what would you say, that you fell in the shower....I think many people knew
18. Is your life still impacted by domestic violence? Yes...but in a positive way...when you overcome crisis through God, your faith becomes stronger...you feel that God is working more vividly...when you go through suffering, you have a deeper connection with God...during this time, I would listen to sermons on tape and it would help me through the hard times...this experience humbled me
19. What assistance or changes could have helped? If I had effective baby sitting...it was very difficult to leave my kids with qualified baby sitters, financial assistance always helps...and it should not be dependent on the husband's income because the victim does not have the financial independence...
20. What assistance do you need now? No
21. Any other comments? I think more than anything, you need mental strength...for most of my life, I had emotional strength and I was emotionally strong...but I could see that it would be difficult to get out of the situation when you've been abused and you become emotionally dependent...so I think mental health of the victim is the most important to give them strength to change their situation...churches give counseling in a way that provides victims options...because it is adverse for the women leaving the house
- *Life is the most precious thing that God has given you and you have the responsibility to preserve your life and your liberty

Survey Questions for Domestic Violence Victims #7

1. Male or female? Age? Years in the U.S.? female/ mid 40/8 yrs
2. How long have you been married? 5 yrs
3. How many years did you encounter domestic violence? 5yrs
4. What did you do when you had a domestic violence encounter? Tried to bear it/ tried to please him every possible way
5. What kind of pressures/challenges or concerns kept you in the relationship even though you were being abused? Men are the same/ regret on getting married/blame my bad fate and bad choice
6. Did you ever seek outside help? Church pastors
7. What made you decide to go get help? I got to the point where I can't bear it any more
8. Who/Where did you go to get outside help? Called 911 then got connected to KCSC, Dr. Park
9. What was your experience like? Terrible, humiliated, beaten, threatened to death
10. Did you ever go to a pastor? Yes, but I wasn't able to open up as I understand and expect what his perspective is
11. What kind of response/assistance did you receive from your pastor/church? Prayer; were told to be more patient and wiser
12. Did the provided assistance resolve your domestic violence conflict? No
13. Did you go to any domestic violence assistance centers? no
14. If so, what was your experience like at the domestic violence centers?
15. How did the domestic violence incidence affect your family and your work? No motivation to live; want to die any minute
16. What kind of work do you do? Run a paint business with my husband

17. Did you have to miss work? How often? Can't; without my help my business doesn't go well; he misses work all the time; No matter what, if I miss work, we can't have food on the table.
18. Is your life still impacted by domestic violence? Yes, even if I am separated with him now, I am deeply wounded and hurt.
19. What assistance or changes could have helped? I don't know.
20. What assistance do you need now? I am overwhelmed with many needs, jobs, a place to stay,simply I don't know how to live...I just want to die
21. Any other comments? I hate myself, I hate him, I just do not know what to do, how to live

Survey Questions for Domestic Violence Victims #8

1. Male or female? Age? Years in the U.S.? Female , mid 50's, been in the U.S. 20 years
2. How long have you been married? 7 years
3. How many years did you encounter domestic violence? 6 years
4. What did you do when you had a domestic violence encounter? Called police at the beginning but now stopped to do so
5. What kind of pressures/challenges or concerns kept you in the relationship even though you were being abused? I don't know how to make a living here in the US.
6. Did you ever seek outside help? Yes, just friends
7. What made you decide to go get help? Whenever I met and talked to my friends, I would then feel better even if I didn't tell them that I am having difficulty with my husband and was being abused.
8. Who/Where did you go to get outside help?
9. What was your experience like? My husband didn't allow me to go out, or meet with friends; I don't have a car; he keeps the key even if there is a car; I can't get a ride
10. Did you ever go to a pastor? No, I don't trust pastors. And when I talk to them, they think I am not a good woman or deserve to be treated that way by my husband
11. What kind of response/assistance did you receive from your pastor/church?
12. Did the provided assistance resolve your domestic violence conflict?
13. Did you go to any domestic violence assistance centers?
14. I got connected to KCSC; I have listened to the radio once and heard about DV program at KCSC.
15. If so, what was your experience like at the domestic violence centers? I asked for financial assistance...but found out I am eligible
16. How did the domestic violence incidence affect your family and your work? I worked at a donut's shop but was fired due to too many absentees.

17. What kind of work do you do? I do nothing now; spend days in my room with my dog “Bok-Sul Yi”; locked up in my room; my husband doesn’t allow me to go outside; does not want me to be in the living room and so forth
18. Did you have to miss work? How often? Three or four times a week; sometimes my husband didn’t give me a ride; other times I didn’t feel like I could and also due to hangover from the night drinks.
19. Is your life still impacted by domestic violence? yes
20. What assistance or changes could have helped? Financial assistance
21. What assistance do you need now?
22. Any other comments? (By the agency) This victim has substance abuse problems; smoking, alcohol and drug addiction; married initially to an American soldier in Korea and brought to the states by first husband. A few years later, she divorced and remained single till she met her current husband at a bar. Her second marriage didn’t go well.

Survey Questions for Domestic Violence Victims #9

1. Male or female? Age? Years in the U.S.? Female – 38 - Lived in the States for 29 years
2. How long have you been married? Six (6) years before the divorce. Divorced for almost Three (3) years.
3. How many years did you encounter domestic violence? One year
4. What did you do when you had a domestic violence encounter? Fought back with my own opinion against the spouse.
5. What kind of pressures/challenges or concerns kept you in the relationship even though you were being abused? My situation was little different. I was already separated with my ex-husband. Regardless, if a woman is capable of taking care of herself as well as for her children, it is best to leave a violent relationship.
6. Did you ever seek outside help? No.
7. What made you decide to go get help? N/A
8. Who/Where did you go to get outside help? N/A
9. What was your experience like? N/A
10. Did you ever go to a pastor? N/A
11. What kind of response/assistance did you receive from your pastor/church? N/A
12. Did the provided assistance resolve your domestic violence conflict? N/A
13. Did you go to any domestic violence assistance centers? N/A
14. If so, what was your experience like at the domestic violence centers? N/A
15. How did the domestic violence incidence affect your family and your work? I was not a happy person for a while. However, I do not let my personal problems affect my work. Prioritizing is the key to keep you from feeling pity.
16. What kind of work do you do? Accounting
17. Did you have to miss work? How often? No

18. Is your life still impacted by domestic violence? No
19. What assistance or changes could have helped? N/A
20. What assistance do you need now? N/A
21. Any other comments? It is sad and yet unfortunate situation for many women around the world to experience the domestic violence. Whether it is a physical or an emotional violence, it makes the women to lose their independence as well as self-esteem. Many women feel embarrassed to seek assistance. It is not a favorite situation for a woman to keep a domestic violence a secret. Being pro active about the situation, and resolving the abusive family environment is better for the women as well as to the woman's spouse. Continue to seek help if it improves the situation for the spouses. If there is no hope in resolving the situation, it is best to leave a relationship rather than holding on to it. Many women say they hold on to the bad relationship for the sake of "their children". It's not healthy to raise a family under this kind of environment. What is more important is that the domestic violence is like a disease. It will slowly affect the family as well as the children. I have seen that when the children grow up in a violent family environment, one way or the other, the violence will emerge from those children in their adult life. All the women with the children need to look at the domestic violence more seriously. If it's not for them, leave the bad relationship for the children. The domestic violence in a home is not a healthy way to raise a family.

APPENDIX D

List of Participants in Domestic Violence Seminar for Pastors

Korean Community Service Center of Greater Washington and the Council of Korean Churches of Greater Washington Area February 28, 2003

	Title	First	Last	Organization	Address	City	State
1		Christina Young	Chong	The Korea Times	7061 Little River Turnpike	Annandale	VA
2	Rev.	Joongman	Ma	Full Gospel Grace Church	10304 Crown Point Ct	Petomas	MD
3	Rev. Dr.	Paul Hotak	Choi	New Seoul Baptist Church	10803 Steven Lee Ct.	Fairfax	VA
4		Soon Ok	Chi	Virginia Korean Baptist Church	302 Misesy Knoll Dr.	Rockville	MD
5		Jewon	Ryu	WDCT-AM1310	3251 Old Lee Hwy #506	Fairfax	VA
6		Young Mo	Ku	WKTU Fellowship Church	8150 Lakecrest Dr. #319	Greenbelt	MD
7	Rev.	Seung Ryong	Ok	Bethesda Korean Presbyterian Church	1605 Veirs Mill Rd.	Rockville	MD
8		Kwinan J.	Hunley	Virginia Presbyterian Church	13485 Carapace Ct.	Mandassas	VA
9		Taihyun	Kim	Podowon Presbyterian Church			
10		Unjong	Choi	Global Mission Church	261 Congressional Lane, #508	Rockville	MD
11		Robert	Skwist		13301 Foxhole Dr.	Fairfax	VA
12		Sungkyoon	Park	Korea Daily Washington			
13		Maryann	Lee	Soyoung Lee Law Office			
14		Hong Keun	Lee	First Korean Evangelist Church of Washington	7522 Allman Dr. #T2	Annandale	VA
15		Suk-Hyun	Kim	Global Mission Church	4421 Elan Ct.	Annandale	VA
16		Jung Shill	Kim	Global Mission Church	4422 Elan Ct.	Annandale	VA
17		Suk Hee	Lee	Washington Se Kwang Church	7822 Sutter Lane, #3	Annandale	VA
18		Ivy	Chung	Washington Glory Presbyterian Church	5912 Wild Brook Ct.	Centerville	VA
19		Jonathan	Park	Washington Spencerville Korean Adventist Church	1700 Spencerville Rd.	Spencerville	MD
20	Rev.	David	Yoon	The World's Light Alliance Church	6315 Beulah St.	Alexandria	VA
21		Kay	Yoon	The World's Light Alliance Church	6316 Beulah St.	Alexandria	VA
22		David	Chung	Young Saeng Korean Church	15015 Braddock Rd.	Centerville	VA

23		John	Choi	First Korean United Methodist Church	3330 Hooloman Rd.	Falls Church	VA
24		Hoon	Han	Galilee Church	7933 Flamingo Dr.	Alexandria	VA
25	Rev.	Kwang-Ho	Yang	Fairfax Korean Church	11400 Shirley Gate Ct.	Fairfax	VA
26	Rev.	Yang Il	Kim	Washington Jesus' Peace Baptist Church	3435 Aston St.	Annandale	VA
27	Rev.	Won Hoi	Koo	Nova Korean SDA Church	502 Roberts Dr.	Vienna	VA
28	Rev.	Heungseon	Park	Virginia Seventh-day Adventist Korean Church	340 Courthouse Rd.	Vienna	VA
29	Rev.	Heng-Seok	Chae	The Washington Presbyterian Church	12330 Fox Lake Ct.	Fairfax	VA
30		Hyunsok	Doh	Washington-Spencerville Korean Adventist Church	1700 Spencerville Rd.	Spencerville	MD
31		Seungkyu	Shin	Virginia Korean Seventh day Adventist Church	3323 Willow Crescent Dr. #24	Fairfax	VA
32	Rev.	Yoon Hwan	Che	Central Christian Church	6427 Franconia Rd.	Springfield	VA
33	Rev.	Hyun S.	Bae	Vision Presbyterian Church	9414 Ox Rd.	Lorton	VA
34	Rev.	Deuk S.	Jung	Vision Presbyterian Church	9415 Ox Rd.	Lorton	VA
35		Joo S.	Song	Washington-Spencerville Korean Adventist Church	2107 Bear Creek Ct.	Frederick	MD
36		Mia	Yang	Fairfax Korean Church	15521 Allaine Dr.	Gainesville	VA
37		Dong W.	Lee	WKTV	2931 Eskridge Rd. #G	Fairfax	VA
38		Young Soo	Kim	KCSC	9610 New Castle Dr.	Annandale	VA
39		Hyepin	Im	Korean Churches for Community Development	4500 Massachusetts Av. NW #97	Washington	DC

APPENDIX E

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	<u>Author</u>	<u>Title</u>	<u>Organization/Publisher</u>	<u>Date</u>	<u>City/State</u>
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